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Sacred Music for Baptist Churches

By Frederick W. Eberhardt, D.D., Paris, Ky.

The saying of the ancients that wisdom comes by asking questions of nature is only partly true. The ability to *answer* is far more important, for the whole universe is one vast interrogation. From the stars in their courses to the numberless infinitesimal electrons that compose the tiny atom, all are forever asking, "What am I?" Science may classify, philosophy unify, theology verify but none of these can interpret the soul of the great I AM, who alone holds the secret of his handiwork. Man by searching cannot find him. Only by divine revelation can he be known. The true prophets, poets and singers are the best interpreters of that revelation, but only as they yield themselves, in sincerity and humility, wholly to his Spirit.

Prophecy poetry, music—a trinity for spiritual understanding; and of these, music can best interpret the emotions of the human soul in its relations to the Supreme Creator, Father, who in himself is love. In a sense all the impulses of play, work, war and of human and divine affection arise out of man's desire, and these find their deepest expression through the avenues of music.

The secular song, as an art form, may have preceded the religious, but as a spontaneous upward reach toward the Creator and Ruler of heaven and earth, music itself must have been man's earliest avenue of expressing the worship impulse. Not only does music express the emotions, it incites and stimulates them, either to ennoble or debase. This being the

case it is of the utmost importance that the study of music as an element of worship in the sanctuary should be given careful consideration by our Baptist constituency. Our Lord should have the best.

I

As a religious art music was cultivated by all the civilized nations of antiquity. The loftier their conception of deity the more elevated the accessories of their worship. So it is not surprising that the Hebrews, with their exalted ideals of the Supreme Being, should have developed the noblest forms of poetry and song. The Psalms of the Old Testament have never been surpassed or superseded. They are still today the truest, highest and deepest expressions of religious aspiration. Unlike Greek hymns, their aim was not merely artistic representation, but always to lead the mind and heart of the worshiper into vital communion with God through penitence, confession, aspiration and praise. As in the modern music dramas, melody was always subordinated to the words, but unlike these representations neither words nor music ever served the purpose of mere entertainment. Apart from their inspiration these psalms remain the richest storehouse of sacred song, the true source book for all students of hymnology and hymnody. Let Baptist producers of twentieth century church music forget the commercial value of their work and saturate themselves with first-hand knowledge of these divine songs of old, and there will be less of the frothy sentimental effusions that insult the noble hymns in the collections where they are often found side by side. The lyric psalms were generally sung to the folk tunes of the day, the more elaborate historical and didactic, used antiphonally in Tabernacle and Temple—the prototype of the modern anthem.

II

As the Old Testament is the record of divine preparation for man's redemption, so the New Testament is the testimony of the Redeemer's coming, the spread of his kingdom and the prophecy of its final consummation. The two are inseparable. They complement each other. Even so,

Christian music is a development of the Hebrew and not of the Greek. "All authorities are agreed that the music of the early church was of Hebrew origin. It is known that the Apostles as Hebrews engaged in prayer and praise in the temple and they would undoubtedly utilize the same chants used by the people in response to the Levitical choir." (Encyclopedia of Religion and Ethics). "It is in the highest degree probable that the music of the synagogue influenced the early forms of the liturgical chant on which our church music was largely founded," (Oxford History of Music). The new dispensation was ushered in by the angelic "Gloria in Excelsis." Mary's "Magnificat" was evidently based on some familiar cantillation of Hannah's song; and we may be sure that the Holy Babe was often lulled to sleep to the crooning melodies of the Twenty-third and Twenty-seventh psalms. In the synagogues and Temple our Lord as a youth was made familiar with the music of his earthly ancestors, while always the music of his heavenly homeland cheered his soul. The music which developed from the life of the first Christians had for its subject the entire scope of the life, the work and the teachings of Jesus Christ. This is the fountain head of the whole stream of Christian song. It has the purest, sweetest conception of the Triune God, and the most blessed apprehension of man's relation to him. The incarnation, ministry, teaching, atonement, ascension, intercession, invitations, pleadings, admonition and every other possible experience of divine grace, form the theme of Christian psalm and hymn and spiritual ode, from Luther's Cradle Hymn to the Hallelujah Chorus of the Messiah. Why should Baptists not go direct to this glorious well spring for their inspiration in worship, as well as for their authority in doctrine? Why accept the shallow imitations of vapid sentimentalism upon which much of present day religious music is based? True, the tunes to which the psalms, hymns and spiritual odes were sung, have not come down to us, but let the composer be thoroughly imbued with these glorious themes by first hand study, meditation and prayer and if he knows even the rudiments of composition the tunes will come.

III

Then began the great apostasy! The period from 100 A.D. to 500 witnessed the gradual alienation of Christianity from the standards of the New Testament. The usurpation of the authority of the living Christ and the Holy Spirit by so-called bishops, and the centralization of power in their control went hand in hand with the establishment of a sacrificial priesthood which deprived the people of participation in the acts of public worship. The privilege of making melody to the Lord through psalms and hymns and spiritual odes was assigned to a separate order. By 367 A.D., this prohibition became a law by the decision of the Council of Laodicea. Nevertheless in Syria, Persia and among certain, so-called, heretical sects the practice of sacred song by the people in their worship assemblies survived until suppressed, with fire and sword. Even then the people continued to sing unto the Lord in their homes, their fields, their shops and at play. The date 367 A. D. may be assumed as the definite dividing point in the study of Christian music. Henceforth there were two main streams, the liturgical on the one hand as developed in the Latin plain song and the more pleasing Greek form; on the other hand the popular folk music, suppressed indeed, wherever possible, but now and then coming into the open during such wide-spread revivals as those under Wyclif, Huss and others. While the great Greek and Latin hymns were being produced by trained poets of the church, the carols for Christmas and Easter and other hymns in praise of Christ welled up as spontaneous expressions of the worship impulse.

Thus, till the end of the "Thousand Years of Uncertainty," the two currents ran side by side. Meanwhile the invention of harmony and a definite system of notation were making ready for the new era in music which began with the Renaissance, which liberated the mind from the intellectual tyranny of dogmatic scholasticism, and continued with the Reformation which freed the soul from totalitarian absolutism. Soon the florescence and fruitage of the long interval of seed sowing became manifest.

The music of the Roman Church was enriched by the

genius of Palestrina and his successors in spite of the efforts of the authorities to permit only the severest form of plain song or chant. The music of the people emerged again in the hymns of Luther and his colleagues. These two lines continue to the present. Besides the studied form of the mass, the larger arrangements of cantata and oratorio, were brought to perfection by Bach, Händel, Hayden, Mozart, Beethoven, et al. The process continues. Here is the broad rich field of Christian experience as revealed in music; here is the heritage of all today.

IV

What portion have Baptists in this illustrious inheritance, and how are they prepared to make good use of its treasures? It is *all* at their command. Assuming again the New Testament as the supreme authority in church life, it follows that the music of their churches should be in principle and spirit conformed to what is found there. That should be the test.

There are at present two widely divergent schools of sacred music for the churches. One insists upon the practice of the Church of England as the ideal of dignity and reverence; the other is based upon the popular song of the nation-wide revivals, which in turn carried on the methods of the camp meetings of the early nineteenth century. Neither of these can be considered satisfactory to the genius of true New Testament churches. The Baptists must make their own program. In doing so they would make the most valuable contribution, not only to themselves but to all other evangelical denominations. Especially is this true of hymn study. The National Federation of Music Clubs is engaged in an earnest propaganda looking to the improvement of understanding and appreciation of better hymns, especially among the juniors. With all their zeal, however, they are befogged in the mist and smoke of confusion brought about by the superficial treatment of the subject by the so-called histories of music. Yes, Baptists should make their own program. In doing so they must begin with original research into the origin and purpose of sacred music as an integral part of their church life.

V

To whom must Baptists look for the making of such a program? Certainly not to any authority that would try to override the sovereignty of the local churches. If a particular church prefers to use music that is inferior, who shall forbid their so doing? The standard, however, should be, and can be, raised so that churches of their own accord will be satisfied only with the best. This will be considered more fully later on.

In the choice of material there is the whole scope of sacred and secular music from which to make selection. For the liturgical churches the ritual is in a measure established by ecclesiastical authority and is consequently limited in range. Baptists may obtain their material from the great oratorios, cantatas, anthems, masses, solos, duets, etc., restricted only by the nature of the messages the words convey. For organ and other instruments they have at their command the accumulation of three centuries of works of the masters, from the choral preludes and fugues of Bach to the tone poems of Sibelius.

The genius of the New Testament churches being congregational, the hymns to be sung by the people are of first importance. While the first Christians were familiar with the music of the Temple and the synagogues, neither served as models for the form and content of their hymns and spiritual odes. Their assemblies were spiritual gatherings, by means of which the believers drew near to God, the Father, and to Christ, their Redeemer, in direct access through the Holy Spirit. This implied that to each member present was granted the privilege of participation in the service of praise and petition. From the Epistles it may be inferred that such participation was sometimes through spontaneous improvisation. The choir has a rightful place in a Baptist church, so has the song leader, but neither can take the place of the congregation. "Let the people praise Thee, O God, Let all the people praise Thee." This is "comely" and an excellent drawing power in building and holding an audience.

VI

The first step in securing better congregational singing has to do with hymn books. Baptists, north and south, should unite in getting out two new collections of the best material available. Sixty years ago the Baptist Hymnal was the peer of any then in use. Since that time all other leading denominations have made revisions, while we have lagged far behind. The first book should contain not more than four hundred hymns, if that many. These should be of the highest standard both as to words and music. They could be culled from the approved collections in use by other Christian bodies, adding such new hymns as are found to be of real merit, and such as are especially suited for Baptist congregations. To say the hymns should be of the highest standard does not mean they should be difficult to sing. Schubert's "Linden Tree" is as truly an art song as "The Wanderer." So "Rock of Ages" as sung to "Toplady," meets the test of good church music as well as "O Sacred Head Now Wounded" sung to the Bach-Hassler Passion Chorale.

The hymns chosen for this book should be under the supervision of a thoroughly qualified committee and should be entirely free from the incubus of commercialism. The committee should consist of one or more theological professors to test the doctrines, one or more homiletics professors to approve the poetry, and one or more outstanding authorities on music.

This should be the standard hymnal for us in the larger churches. For smaller churches and for Sunday School and B. T. U. in our larger churches, a second book should be prepared, also under well qualified oversight. "Songs of Faith" with some eliminations and some additions might well be the basis for this and the Baptist Hymnal for the first. In both, the hymns should be grouped under three general heads, each with a number of subdivisions, thus facilitating the matter of selecting hymns appropriate to the occasion.

The committee need not confine itself to the examination of hymns now in use. A reasonable acquaintance with the history of sacred music will afford material, much of which

may be of great importance in selecting hymns for the above book. Since 1524 when Luther published his "Gesang Buch" to the present, there have been five outstanding periods of hymn production for congregational use. 1. The German Chorales, which are still the noblest examples of dignified congregational songs of praise since the Psalms. 2. The Geneva Psalter and its influence on psalmody in general. 3. The period of the evangelistic revival in England, beginning with Isaac Watts and culminating in the work of the Wesleys, Cowper and John Newton. 4. The early Nineteenth Century in America under Lowell Mason, et al. Of the five this the most significant epoch as to the music. What Watts is to the lyrics, Mason is to the music. All in all, it merits the widest consideration. 5. The so-called Gospel Hymns or songs.

The above is only the merest outline of the subject. The writer has discussed it more fully in the pamphlet "A List of One Hundred Standard Hymns for Congregational Singing." This needs to be considerably amplified, but the limitations of this article preclude further discussion here.

More, however should be written about the last of these periods. No other class of sacred music has been the subject of such heated controversy. On the one hand the advocates of stateliness and veneration in worship reject them altogether as containing nothing worthwhile; on the other hand are those who go to the opposite extreme and ignore all but the most trivial catchy tunes regardless of the sentiment of the words. Here as elsewhere, the scientific approach requires that they be considered as they are, and studied without preconceived judgment.

The flippant dismissal of the whole subject by such writers as John Tasker Howard is unscholarly to say the least. That most of the thousands of the songs are paltry cannot be denied. That many are but sentimental trash is equally true. Nevertheless no other contribution to church music in the last eighty years has exerted such an important influence. At first these songs were used in connection with the great interdenominational revivals. While still so used, they are even

more to be heard in the evangelistic services of many churches, large and small, particularly at night, and have had much to do in building up extensive night congregations, in contrast to those whose ideal is artistic polish. The most effective of these songs are best used as solos or duets in connection with the sermon, generally after it, and as a preparation for the hymn of invitation. Such songs as "Almost Pursuaded," "Have You Any Room for Jesus?", "The Ninety and Nine" and others were never intended to be invitation hymns.

The distinction sometimes made that the hymn is addressed to God, the Gospel song to men is untenable. "The Son of God Goes forth to War," "Onward Christian Soldiers," "O Come All Ye Faithful" and scores of others are addressed to men; 'We Praise Thee O Lord," "Praise Him, Praise Him," "Nearer, Still Nearer" and many others, to God alone. The whole subject needs to be studied by someone thoroughly acquainted with the history of modern music and sufficiently unbiased to be able to winnow the wheat from the chaff.

VII

Thoughtful attention should always be given in the selection of the music for any religious service, from the primary grade in Bible School to the morning worship or more elaborate choral programs. This applies to the organ, choir and congregation. Nothing should be given with a view to artistic expression as an end in itself. To lead the people into a sense of the presence of God in the Holy Spirit should ever be uppermost in the minds of the minister and the music director. Voluntaries, offertories, postludes, anthems, solos and congregational hymns should be selected with this in view. If this were done intelligently, improved standards and greater interest in participation would soon be manifest.

As before stated the first impulse of the soul toward God is that of worship. To magnify the Lord, to praise his name, to give thanks for his mercies, this is the order of man's approach to the Eternal Father. 'Thou shalt love the Lord thy God," "Hallowed Be Thy Name." The opening number of any service should always be of this nature, for this is man's supreme need. The world of business, pleasure and fleshly de-

sires wars against the soul and lures men from God. Happy is that congregation who in the very beginning of their assembling together are lifted out of the sordidness of earth into the sphere of this vision of the Lord, high and holy. It is good for the minister to begin the service with the reading of a short praise psalm, the choir to follow with either a Te Deum, Alleluia, Gloria in Excelsis, or Sanctus, this in turn by the congregation joining the choir either in a hymn of adoration, like "Holy, Holy, Holy!" or of praise, like, "Awake My Soul in Joyful Lays," or of thanksgiving, like, "Now Thank We All Our God."

Why do men go to church? Why should they go? To worship God? Yes, but more: to find strength for the daily tasks. There is never a time when the people gather in the house of the Lord when there are not among them many who stand in need of spiritual help the world cannot bestow. Much precious music for choir and congregation has been written for this purpose and should find place in every order of service. Again there is a threefold grouping. 1. Comfort in the assurance of fellowship with the gracious Father through Jesus. For the choir, "He Shall Feed His Flock," "Come Unto Me;" for the congregation, "Cast Thy Burden on the Lord" (Seymour). 2. Encouragement in the promise of God's care. For the choir, "He Watching Over Israel" (Elijah); for the congregation, "How Firm a Foundation." 3. Certainty of the final triumph of Christ's Kingdom. For the choir, "Wake, awake," (Nicolai-Bach). For the congregation, "Jesus Shall Reign Where'er the Sun."

Baptist churches, being New Testament churches, are of necessity evangelistic, otherwise they have no legitimate ground for existence. This being so, there should always be adequate provision for music that calls for consecration. As stated above, thousands of Baptist churches are carrying on a continuous revival, especially in their night services. Music of this type would normally be used after the sermon. The writer still remembers the profound impression made by Mr. Sankey's singing, "The Writing on the Wall" after Mr. Moody's sermon on "Belshazzar's Feast." Conviction that does not lead to decision is perilous.

Again there are three subdivisions, under the general head of Consecration: contrition, submission, active surrender.

The Kyrie of the Roman, the Litany of the Church of England are intended to express the petition for mercy based on the confession of sin. Too often this is merely a form. The sincere worshipper, however, will be led through the influence of prayer, scripture, sermon and music to recognize his spiritual faults and aspire to a holier life. Many of our most precious hymns are of this order. 1. Contrition, "When I Survey the Wondrous Cross," "There Is a Fountain," "Alas and Did My Saviour Bleed?" (Avon) have been the means of leading millions to the throne of grace. 2. Hymns of surrender for service, "Take My Life and Let It Be," "My Gracious Lord, I Own Thy Right," "Must Jesus Bear the Cross Alone?" are examples. 3. Hymns that lead to decision, "Jesus, I My Cross Have Taken," "Just as I am," "All to Jesus I Surrender" are of this type. Two of the most powerful invitation hymns are now seldom heard, "Arise My Soul Arise," and "Come Ye Sinners Poor and Needy."

Worship, Encouragement, Consecration, of such should be the sacred music for Baptist churches. Of the people, for the people, by the people. Yes, but not by and for the people at their meanest but at their best.

VIII

To have better church music it is necessary that ministers, music directors, choirs and congregations be better informed as to what is good music and how to utilize it to the best advantage. The answer lies first of all with our theological seminaries. There is not a conservatory of music in the land that is qualified to give first hand training in true New Testament church music. In recent years the Baptist seminaries have taken rank in scholarship with the highest, but not in Sacred music. No, not in sacred music! Two of the Southern seminaries have made a good beginning. These should be enlarged and strengthened. In each school there should be at least two full time professors equal in rank to those of the other departments. The Louisville seminary recently issued a prospectus advocating the raising of five million dollars for

enlargement. Of this fifty thousand was to be used for the department of church music. *The income from this would not pay half of the salary of one full time professor. AMPLIUS* brethren! For best results general instruction in voice and instrumental music should be separate, not necessarily in different buildings. There should be training in voice placing for two years, required of all students for the ministry. This not for display, but for the preservation of the preacher's voice, and the comfort of his hearers. Why should the voice of a Romanist priest be of more importance than that of a Baptist minister? In addition to the training of evangelistic singers, there should be classes in church history as related to the subject of music; instruction in the vast field of oratorio, cantata, anthem, solo, etc. Most important of all should be the training of men and women for the position of supervisor of church music from the cradle roll up, and in the knowledge of the doctrines and practice of Baptist churches. Is not this "a consummation devoutly to be wished?"

IX

For the purpose of building an adequate program the following suggestions are offered.

1. There should be careful, prayerful, intelligent co-operation and co-ordination between ministers, director, choir and congregation.

2. Ministers should seek first hand knowledge of the character, quality and function of the music to be used.

3. Wherever possible the director of music should be one who is familiar with the objectives of a Baptist church.

There are two glaring evils that confront those working for a higher standard of sacred music; one is the ignorance of so many ministers on the subject of music, the other is the ignorance of the average choir director as to the purpose of a New Testament church service. To attempt to clothe a free spiritual order of worship with the mechanical garment of ritualism is like trying to invest a David with Saul's armor.

4. The minister, superintendent and director should confer in the selection of sermon topic and appropriate music, this

before choir practice, thus avoiding the hasty undignified flipping of pages of hymn books just before the service, a practice which often results in the selection of irrelevant hymns and special music.

5. The congregation should be instructed in the understanding of good hymns and encouraged to learn them and join heartily in singing them.

If this brief essay suggests a clue whereby Baptists may find a way out of the maze in which they seem to be confused, well. If not a clue, perhaps a hint, here and there, will cause others to work out something better. This much is certain, Baptists now have no program of their own making. The conservatories, liturgical forms, the Moody School cannot make one for them. They have no need of thirteenth century medievalism, no dim religious light, no ecclesiastical millinery to make their worship impressive. Rooted and grounded in the crucified, risen, living Son of God, they have become a great tree whose branches have spread into all the world. They need not be imitators of others. Let them vitalize their service of song through the presence of the Divine Spirit, but let the content of that service, however informal, be of the best.

The Faculty I Knew

President W. W. Hamilton,
Baptist Bible Institute, New Orleans, La.

(Founder's Day Address, Southern Baptist Theological Seminary, 1941)

"The Faculty I Knew" has been assigned me as my theme, and the subject arouses a wealth of memories. Dr. Broadus would probably have said that "Miss Lucy and a pair of bright blue eyes" greatly helped the writer to complete in two and a half years his Master's degree in the Southern Baptist Theological Seminary. As a child of ten years he had been faced with a call to the ministry, and did not know the prayerful concern of loved ones. Six years of college work (two of them preparatory) had been taken, business life had been begun, and a law course had been planned along with a college friend, one of the Tennessee Taylors. This college mate died of typhoid fever, and again the insistent question of the ministry revived. Talking it all over anew with a consecrated Christian young lady friend, she discerned the fundamental difficulty, and said, "It seems to me that the first question you must answer is, 'Are you willing to devote your life to the ministry, if God wants you to do so?'" She later became his beloved and trusted counsellor and co-worker for nearly forty-seven years.

On another and earlier occasion, at a watch-night party, she had declined wine when all the others had taken it, although she knew she would be ridiculed for so doing. Even then the same young man had said: "If she has that much character and conviction and courage, I would surely like to have her, if she would have me." It is then no wonder that her opinion counted for so much. The decision for the ministry was made by the young man in December, and in January, at mid-session, work at the Seminary began. Coming out of the hotel business into positive and purposeful Christian life and Bible study and into the fellowship of earnest God-called men was a transition thrilling and satisfying. The '90s for that young man were not "gay," but were glad and

joyous beyond words to describe, as he for two and a half years studied and worked at the Seminary. These first Seminary experiences were followed by a second blessing which came in the years of 1900 to 1906, and to which later reference will be made.

His gratitude grows with the years that Baptists had such a school with such teachers ready to do all they could for those upon whom God had laid his hand for some special service. The student did not ask for financial aid. Maybe he would have done so, if he had known of such help, but some money saved up in business supplied the most of his needs, and a faithful and devoted father never failed him. He understands better now why his pastor, Dr. Granville S. Williams, emphasized that his entrance upon the ministry was not due to failure everywhere else, but was from conviction, even though it meant the surrender of promising business relationships.

The students of the early nineties were not fully accredited as "Seminary Saints," for among them were some who planned and executed the famous molasses joke, when pages from *The Baptist Argus* and *The Western Recorder* vied with each other in clinging sweetly to the pedal extremities of aroused and sleepy students, and made ludicrous the feet of those who expected to be bearers of glad tidings. Those same few saints were responsible for a public trial in New York Hall of a student who had been seen to enter a bar many times. Following much testimony by many witnesses, including his room-mate, and following his own defiant attitude and after much heated discussion, it was finally revealed that it was only a mosquito bar which he had so repeatedly entered.

Proving that Mr. Lincoln was wrong, and that even the saints can be repeatedly fooled, fake invitations were issued bidding us to an evening of "eats" and much coveted fellowship in the homes of professors. At least one group responded to a gracious request to spend the evening with young lady friends in a home on Ormsby Avenue, and found to their disappointment and chagrin that they were not expected. Surely

no students since "the gay '90s" were ever so harassed and tempted and tried by such proceedings on the part of a small group of "saints" who thought they were still in high school.

Broadus

At least one student came to the Louisville Seminary determined that he would not be a hero worshipper. He thought he had heard too much about Dr. John A. Broadus, and had decided to assert his independence, but he soon surrendered. Who could help admiring and loving and honoring the character and culture and consecration of this man of God? He was as gentle as he was strong, and was as thoughtful as he was honored. One day when he was leaving New York Hall on Fifth Street, deeply absorbed doubtless in the many responsibilities which were upon him, the student was coming in the opposite direction and as usual tipped his hat to the revered teacher. It was two or three seconds before Dr. Broadus took in the situation. He turned quickly, called the young man, spoke graciously to him, enquired about the home-folks, and said a courteous word in parting. He would not knowingly permit even that humble student to be seemingly ignored.

On another occasion, when invited to take dinner in the home of a rich relative who wanted the student to know Dr. Broadus better, the great man was so genuinely a gentleman that he helped the student to be quite at home under conditions which could have been very embarrassing. He knew though when and how to deal with the "Smart-Aleck." For example, in class one day an all-knowing student called in question the pronunciation of a word use by Dr. Broadus. The teacher asked him for his pronunciation, and then enquired as to his authority. His reply was "Webster." Dr. Broadus asked, "What Webster?" On being informed that his authority was "Daniel Webster," the teacher did not pursue the matter any further, and did not repress the amusement manifested by the class. A well known educator, Dr. Charles L. Cocke, said of him, "Still the consciousness of your mental and moral infirmity as compared with him did not humiliate you."

One day there was a knock on the door of No. 213 in New York Hall. The student was lying on the bed with a guitar across him, playing chords and singing lustily of that same "Miss Lucy." Accustomed to student cordiality and courtesy he yelled to the visitor to "Come in here," and was much embarrassed to have the President of the Seminary respond to the blunt invitation. The great man relieved the situation, and encouraged the student to have his times of relaxation and to make use of any musical talent he might possess. The student was glad that the teacher came.

An address on "Our End of the Rope" prepared for missionary day at the request of Dr. Broadus was one of the deciding incidents in this student's attitude toward missions, and until this day is a positive factor in the minister's life and work. When the doctor's degree was made possible, the same student sought counsel from the revered President. "Do you expect to be a teacher?," he asked. "No, sir." "Do you expect to be a writer?", "No, sir. My hope is to be a soul-winner." "Then unless you expect to give special attention to teaching and writing I would advise you not to take the post-graduate work." It was years later when these studies were taken, and the advice given by Dr. Broadus still appeals to the enquirer as a wise attitude. As graduation drew near opportunities came to accept the pastorate of a city church, or of two little village congregations four miles apart, one of which had never had a pastor and did not have a church building. Dr. Broadus advised the young man to take the village pastorate, and he has been increasingly grateful that he did so.

The seniors in the early '90s had their examinations about three weeks before commencement. So one of them urged "Miss Lucy" to move up the date, and let the honeymoon take in the graduation. That particular student felt safe in his belief that he would not be one of the speakers at commencement, but to make sure he filed formal request for exemption. To his dismay a telegram came just before the wedding telling him he would be on the program. He never did know just why Dr. Broadus so decided, unless it was to

compensate him for getting married before the session had closed. His subject was "The Preacher's Pay," and included the many rich things coming to the minister which money cannot buy.

One of the very first times the writer heard Dr. Broadus was when he spoke on "The Sword of the Lord and of Gideon," and one of the last times he saw the beloved teacher was when he was seeking to conserve his failing strength by some simple exercises in the gymnasium.

Dr. Broadus had a way of saying things so that you would remember them. Doubtless every student's note book was made a treasure house for many of his sayings. Some of these recalled by the speaker are as follows: "There are three sides to every quarrel; your side, and my side, and the right side." "There are three kinds of preachers; those to whom you can listen, those to whom you can't listen, and those to whom you cannot help but listen." "Every man is as lazy as he can afford to be; therefore plan much work ahead for yourself." "Rejoice in the bright side of piety." "A preacher must sometimes entreat with tender pathos, but should never be a whining weakling." "The only place to apologize for a sermon is to God on your knees." "The moment you think you can preach well enough, quit." "What you know, learn to know it straight." "Use what you have. You will forget the multiplication table if you do not use it." "Speak for a verdict. A good sermon is a good thing, but the verdict is the thing." "A Christian's proper ambition is to be chief in the service of his Master." "A minister ought to be so in earnest that he will be in danger of killing himself, and yet have sense enough not to do it." "Some say it is better to wear out than to rust out. Need we do either? Let us work and last." "The minister is not what he ought to be unless he sometimes needs rest." "A man fit to do good on a great scale will be willing to do good on a small scale." "A man is known by the reading he chooses when he is tired." "Be a good man, if you want to be a useful man." "A little learning is a dangerous thing in the hands of a little man." "If a man fails to establish in early life habits such as will

enable him to maintain his freshness in old age he cannot supply the deficiency when the time comes." In a message to the students from his sick bed he said: "Tell the students to stick to the end, and to take good care of their health."

One of those who had opportunity to know Dr. Broadus well said: "He was not a fleeting meteor, flashing, suddenly disappearing; not a planet shining at intervals with a brilliant, but reflected radiance; but rather a sun, a central sun, shining with its own unborrowed light. His was a life of healthful, vigorous, and ever expanding growth and power from youth to its sudden and final close." He was great as scholar, teacher, preacher, evangelist, author, commentator, citizen, friend, conversationalist, president, financier, leader, husband, father, Christian gentleman.

Manly

The student of the early '90s cannot think of the seminary and of Dr. Broadus without seeing Dr. Basil Manly, Jr., standing close beside him. One student remembers gratefully and admiringly his captivating address on "Free Research and Firm Faith." That same student wrote then and repeats now his impression as to that address. "To the mind fully persuaded that the Bible was unquestionably and without doubt from God, and yet occasionally made to feel a little uneasiness at the boldness of the charge made upon it by the world and its standard bearers, nothing could be more helpful than to have been permitted to sit at the feet of our beloved Dr. Manly, and have seen the freedom of his research and the firmness of his faith. I would I could take you to the height to which he led us and show you the beautiful and soul inspiring landscape that stretched out before us. How inspiring to see the rough places become smooth, and to see what had seemed to us cold and snow-capped peaks now forming a part of the symmetrical whole."

His lectures to us on astronomy, geology, ethnology and biology in connection with the Bible sometimes dealt with so-called discrepancies which had been the strongholds of infidelity, but now were converted into walled cities of de-

fense of the Bible. To one not accustomed to such masterly treatment, they were the very height of intellectual and spiritual enjoyment. How his face brightened as he told us of things which only recently had been so firmly and so unmistakably corroborated. Dr. Manly was a painstaking student, and astonished you with the fullness of his research and the completeness of his presentation. He was not only admired and trusted as a scholar, but was beautiful in his childlike spirit and Christian character

It was told that on one occasion he came across a lost child in the city, who could not give her name or tell where she lived. He finally learned from her that she attended the Walnut Street Baptist Sunday School and knew her way home from there. To his great joy he led her to the church building and from that point accompanied her until she was safely at home with her loved ones. At a funeral when the snow was deep, he went early to the church building and made a path for those who came to the service. In one of his reports concerning city missions, in which he was so interested, he told of how nearly he came to getting a gift of $10,000. He asked for it from one who could give it, and only missed it by the man's "No" when it should have been "Yes." He missed $10,000 by one little word of just one syllable.

He came so near to being killed one night. There was always the question as to why anybody would attack such a man as Dr. Manly, and the only satisfactory answer was that it was a case of wicked robbery. Happily he recovered, and later was able to resume his loved teaching at the Seminary. His name is closely linked also with the Baptist work in New Orleans, because of correspondence between him and his father in regard to the establishing of a college and seminary in that city. This was in 1849. The outstanding impressions concerning Dr. Manly were his thoroughness of research, his gentleness of spirit, his beauty of character, his unfaltering faith, and his unfailing patience and love.

Kerfoot

Memory is a good word to use in recalling Dr. F. H. Kerfoot. He was teaching systematic theology in the early '90s,

and he would expect you to begin at Roman numeral number five, or six, or seven, and from that given point on reproduce Dr. Boyce's theology through all the numerals and on down to the small a's and b's and c's and d's and e's in parentheses. It was just too bad if you were like a Negro chauffeur down in Mississippi, whose employer rebuked him for not remembering as much as two things at once. He reported, "My boss, he say I ain't got no memory mind at all."

Dr. Kerfoot was at his best in lecturing and preaching and in presiding over assemblies. When he gave his occasional lectures to the class, one would almost forget to take notes, and would alternately be swept along with the great preacher's message, and would in spite of himself be moved to tears by the speaker's tenderness. Dr. Kerfoot magnified the place of the intellect, the will, and the emotions, and felt that no message was complete which failed to gain the unanimous verdict of these three commissioners.

In one of his lectures he explained the way of salvation as given in John 1:12, and the simple but comprehensive statement has been used many times in sermon and lecture and in personal soul-winning. A great and good woman has repeatedly said to the writer, "You preachers urge and exhort people to be saved, but you do not often enough tell them how to be saved." Dr. Kerfoot not only knew theology, but he also knew how to make plain the way of salvation.

Dr. Kerfoot was one of the professors to whose home many were invited by fake invitations. The students did not go to his home in vain. He took in the situation, knew that a trick had been played on the trusting theologues, and he sent out for refreshments and gave the visitors a good time. Others of us who went to various places were not so fortunate. We were as the student who in his maiden speech in New York Hall dining room said, "If any brother has swapped hats, and ain't exactly satisfied with the results, if he will call at room, number 315, I'm the man."

From some notes taken in class a very few things said by Dr. Kerfoot are here given. "Self-giving and not self-preservation is the first law of nature." "God cannot take pleasure

in any man making a fool of himself." "I would rather believe in a self-existent God than in a self-existent molecule." "The people who are the most bothered about conscience are the people who are the most reliable."

Whittsitt

Dr. William H. Whitsitt! Who will ever be able to report him by pen, or portray him on canvas? What a philosopher and historian and friend he was, and how transparent and sincere! He would shock us with his frankness, would awaken us by his interpretation of historical events and people, and would stir us with the desire to see things in their setting before estimating their worth and their importance. The writer in one of the most far-reaching decisions in his own life is sure that he was saved from disaster because of his study of theology under Dr. Kerfoot and of church history under Dr. Whitsitt.

One of the prized possessions which the writer holds dear is a copy of the wedding ceremony used by Dr. Whitsitt. It is in his own inimitable hand-writing, and was sent to the former pastor by Mrs. Whitsitt following Dr. Whitsitt's death. As a church member and faithful attendant upon worship, and as a responsive listener and supporter he was a joy to his pastor. It is the boast of one of our boys, that he sat in church between Dr. Whitsitt and his mother, heard his father preach, and listened to Dr. Mullins as he led the congregation in prayer. It is told that once when Dr. Whitsitt was invited to supply a Louisville pulpit he asked for time to consider the invitation, and later declined to preach saying, "It won't go off."

You could, if you had known him, almost hear him saying, "Young gentlemen, you will do wisely if you watch the Russian Bear. Be sure you watch the Russian Bear." "The English are globe-trotters, and every traveller thinks he must write a book." "It is a good thing to know when to laugh. Everybody doesn't know." "I am a stickler for conscience, young brethren, but if your conscience tells you to stick your head in the fire that conscience needs education." "It is

not necessary to pass examinations, young gentlemen, but it is absolutely necessary that you keep your honor untarnished."

It was impossible to upset Dr. Whitsitt with questions, whether they were wise or otherwise. At the close of a lesson in Polemics an earnest student, Brother Marion Gassaway, had delivered to the teacher and to the class a rather lengthy and dangerously argumentative question. All were expectant, and were eager to know what reply could be made to such an inquiry. Dr. Whitsitt paused a few seconds, and in his own peculiar manner said, "Well, young brethren, (another pause), take to the top of page 45 for next time." The effect can only be imagined, not described. Blessings on the memory of "Uncle Billy!"

Hawes

Dr. T. M. Hawes, the handsome and genial and irrepressible pastor of the Highland Presbyterian church, did not tell us what to say, but how to say it. He once said of Dr. H. M. Wharton that he would be willing to listen to him even if he could not understand his words, so pleasing was his voice. Many of us felt the same way about Dr. Hawes, and tried by the exercises he gave us to improve our voices. An older student could usually know how far along the public speaking class had gotten by the practice which took place along the hall-ways. "Char-co-al" was said in as many tones as are Chinese words.

Dr. Hawes said that we speak in three languages, word, sound, action, and while the language of words is acquired that of sound and action should be natural. He said that it was interesting how many speakers will refer to pleasing thoughts with contrary action, even telling of God's great love with clenched fists and scowling faces. Just imagine, said he, a young man talking love to his sweetheart or his wife, while indulging in such contrary language in his gestures. Would she not think he had lost his head, rather than his heart? Dr. Hawes said, "If the gesture is not an addition it will likely be a subtraction." "If the action does not suit the word, the result is a misfit." "Action should be didactic, direct to the

listener; descriptive, giving an imaginary picture; and impersonative, living the part portrayed." "It is better to stand still than to move in the wrong direction."

He advised against such expressions as "Lost his head," "dropped his eyes," "took his hand," "broke his heart," "stirred him up," and urged that figures of speech be well considered lest the message be lost. He urged the careful selection of hymns, particularly those following the message. One of our Louisana pastors was preaching on "Old Bachelors of the Bible," and the singer announced a number for the invitation hymn. It began with the words, "Why do you wait, dear Brother?" Dr. Hawes had much of good clean fun in his talks to us, and on one occasion it is reported that he seriously announced, "On the night of December 31 several of the brethren spent *five hours* watching the old year die. There were in each case a pair of feminine eyes assisting in the seance, and it is no wonder the old year took that long to kick the bucket."

Robertson

Blessings on the life and work and memory of "Dr. Bob"! We regret with so many of you that it was not your privilege to know Dr. A. T. Robertson. In the '90s he was just beginning his vigorous work for the Southern Baptist Theological Seminary, and for strengthening and testing ministerial students, and for stimulating and honoring Baptists and world-wide Christian scholarship. To me a meaningful saying of his was "One proof of divine inspiration is that the Bible stands so much preaching." He was to us in those days the same eager and reverent and thorough student and teacher that he was in later years. Some of us felt that he was a "little-more-samer" than the others. He was a terror to the man who did not study, and had that unhappy habit of calling for the one lesson or the one thing in the lesson which had been neglected. He practiced to the extreme the study, study, study habit which he urged upon others.

When in 1892 new titles were being considered in connection with the work of the Seminary, Dr. Robertson earnestly urged the students to fix it in their minds that the degrees

were in no sense honorary, but depended upon a high standard of class-room work and rigid written examinations. He said that these titles belonged to the original genius of the Seminary and served to round out the original plan of its founders. To quote him, "These several degrees will supplement each other, and will induce many to attempt higher endeavors, who might have been content with a lower range of work." This was a wise and prophetic statement, as we very well know.

In speaking of the mental stimulus of the Bible he said that this was true, for one reason, "because it deals with the greatest problems of human life and destiny." "It is like coming in contact with a live wire, for God's thought is live, quick, and powerful." "How ashamed should we be that we treat so lightly the best that God saw fit to give us. And with all our study and thinking, here are secrets locked to all save those who seek them upon their knees. One who cannot be stirred by the whirr of such thoughts, has little mind for anything to stir."

Once in speaking about the faithful minister, he said that John the Baptist lost his head by being faithful, but that one had better have a head like John's and lose it, than to have such a head as some men possess and keep it. In advising as to the baptizing of a Methodist who had been immersed, a question so often debated, he said something which to me was far reaching in its application. "'Baptism is more than an immersion. You may fall into the creek and be immersed. Baptism ought to be done in the right spirit, for the right purpose, and by a properly authorized person," certainly not by one who does it under protest and who makes light of that which is being performed. Some of you will understand me when I say that there are in my home today things which cannot be carelessly handled. The associations and memories are too sacred for thoughtlessness. Dr. Bob was saying that same thing about the ordinances. How can we be merely professional at the Lord's table and in baptism? A Welshman, who had been long absent from his native village, came back home and preached. An old friend said to him that he

seemed to have backslidden in heart. "Why?" "Because you seem able to call the name of Jesus without any pathos in your voice."

Once at the Fourth Avenue church, when a number of children had come forward on a profession of faith, there seemed to be some hesitancy about then and there receiving them. Dr. Robertson said very frankly and earnestly that he did not approve of such an attitude, that these young people had come in answer to a clear-cut call for a profession of faith in Jesus as Lord and as Saviour, and that their sincerity should not be questioned. He insisted that their profession was as worthy of full approval as would be the coming of people advanced in years. An elderly deacon at Fourth Avenue church said of one such little lad, "If you do not accept him, then you had better turn me out, for he understands it better than I do." That boy is now Professor of Missions at the Baptist Bible Institute in New Orleans.

Once in a Bible conference in Jackson, Tennessee, Dr. Robertson was the principal speaker, and when the writer announced a study on "Unanswered Prayer and Why," Dr. Bob wanted to make sure that one particular passage on that subject be not omitted, because it had to do with practical religion in the home, and gave possibly one reason for the neglect of family prayer. The writer was glad that the passage in 1 Peter 3:7 was already on his list of passages for study.

Many personal contacts with Dr. Bob in the home and in the church and elsewhere showed that the great world known scholar was childlike in his spirit and faith, that he was loyal and courageous in his interpretation of the Bible, and that he was practical in his application of Christian principles to the daily life. He was ready not only to give you the meaning of the Greek text, but to translate God's Word into the vernacular of personal and home and church and business and public relationships.

Dargan

Dr. E. C. Dargan came to the seminary in 1892, and in his inaugural address spoke on "The Baptist Preacher for the Times." A comment made in the press said: "The new pro-

fessor bids fair to become as great in teaching as he is small in stature." Another published statement was that Dr. Dargan's address was "admirable in its suggestiveness, and in the masterly style in which it was written." That word "written" seemed to suggest that the address was read. Maybe it was. The speaker today does not recall. [It is a requirement for inaugural addresses.—Ed.]. He does remember that Dr. Dargan often said in his advice as to preaching, "Fill the barrel full; knock the bung out; and let nature caper."

His lectures and addresses all showed the most careful and thorough preparation, but they were given with a freedom and with an adaptation to the moment which made them the more vital and helpful as well as the more interesting. He once said, "Do not let the width of your reading interfere with the depth of it." The author prepared at Dr. Dargan's request a paper on Bernard of Clairveaux under the title, "The Sam Jones of His Day." It was another evidence of the teacher's knowledge of the history of preaching. One who has studied and has taught Dr. Dargan's books will always admire him as scholar and writer, as well as teacher and preacher.

Among his sayings this one is significant. "The man who preaches what he does not believe is dishonest. The man who does not preach what he believes is cowardly." "If technical culture is the wedge, then general culture is the maul, and each is useless without the other." "Sentiment is a great thing, and so is good sense a great thing." One of his sayings, quite worthy of our attention today, was, "The notions which some people have on the subject of Christian union, instead of being scriptural, or even sensible, are mere sloppy sentimentality." Once when speaking on God and his world, Dr. Dargan said: "We are driven to assume one of two things, either that matter is self-existent, or that God is self-existent."

No member of the faculty in the early nineties was more approachable, or more companionable than Dr. Dargan, and it was amazing the amount of work he found time to do. The many exercises and papers and sermons by the large class in Homiletics were carefully corrected and criticised. If any of

us felt that we were too meticulously criticised or that our work was too bloody with the red ink corrections and comments, then we needed only to be reminded of what Dr. J. C. Hiden did for us once when our papers were sent to him for his criticism. We did not know which was the more severe on us. We did know that both were bad. There was a story of New York Hall that once when many of the students were sick, one man insisted it was the ice cream, and that it was because we were not used to it. Another said, "Oh, no! It was not the ice cream, it was the ice water." The first man replied, "Well, don't the same kind of ice make them both?"

Dr. Dargan's rich experiences in the pastorate greatly added to his effectiveness in his counsel concerning our church and our preacher problems. The writer later followed him in a section of Virginia where he had ministered, and the people had many memories of his wisdom in church relationships. They never ceased to tell of the surprises which came to the people when this boyish looking young man, so small of stature, would "knock the bung out and let nature caper." On one occasion when a troublesome brother had given the church and Dr. Dargan a great deal of worry, the preacher stated that he had now reached his conclusion as to what he should do. It was that the pastor would just pray the Lord to help him be patient until in his divine wisdom God should see fit to call the troublesome brother home.

Sampey

President James A. Garfield is credited with the saying that an earnest student on one end of a log and Mark Hopkins on the other would constitute a good university. To my own thinking a God-called minister at the student's desk and John R. Sampey at the teacher's desk constitute a first class theological seminary. In those earlier years he knew how to give the students plenty of work to do. Maybe, he is not so severe in his requirements now. When our group asked for some show of mercy because of having some other classes, and sent a committee to intercede, W. J. McGlothlin acted as chairman and spokesman. The report which came to me

was that later when Dr. McGlothlin became a teacher here in the Seminary he did worse than those who had preceded him. Maybe Dr. Sampey still asserts that when reason and memory and application are joined together you can learn Hebrew.

There is a story told that on one of his trips to the country church Dr. Sampey took with him his son, then a small boy, and that returning they spent the night in the hotel at Versailles. Dressing the boy for the early morning train must have been done by a poor light, for when they came into the Louisville home it was reported that the wife said, "Doctor, that child has his clothes on wrong part before," and that the professor said, "I noticed the folks looking at him, but I did not know what was wrong." When the story was later related at a banquet, Dr. Sampey said, "I want you to understand that I dress my boy Hebrew fashion." He has certainly loved Hebrew, and has known how to make others love it. Sometimes theological students will relate in after years with seeming relish that they have not kept up their Hebrew. Probably the same thing is true of their geometry and trigonometry. Maybe they have forgotten some of their own sermons, and probably they could not tell you what they had for dinner last Sunday, but the strength is theirs just the same.

The word "pastor" never sounds so good to the writer as it does when spoken by Dr. Sampey, and no minister ever worked with a more faithful and helpful member. He was there at mid-week as well as the Sunday services, and as he said, "We should keep the Sabbath holy, and not sleep it wholly." He was active in the work of the church, and was the adviser and helper of the poor widow woman in her want and in her affliction. It was largely through his gift and efforts that the pastor was given the trip to the first Baptist World Congress in London in 1905. Himself a pastor and minister, he knew how to help the man who in the presumption of youth was preaching to a congregation in which there worshipped such choice souls as Mrs. John A. Broadus, Miss Eliza Broadus, Dr. and Mrs. E. Y. Mullins, Dr. and Mrs. W. H. Whitsitt, Dr. and Mrs. W. J. McGlothlin, Dr. and Mrs. John R.

Sampey, and much of the time Dr. and Mrs. A. T. Robertson and Dr. and Mrs. W. O. Carver.

In a Southern Baptist Theological Seminary picture which hangs in my office in New Orleans the young Hebrew professor is seen with a very black and plentiful Assyrian beard. He was even then honored with the name "Tiglath," and he knew how to make the patriarchs and poets and prophets real to his classes. One of the students coming from a great hour in the class-room to the usual dinner menu of New York Hall, said that it seemed almost profane to do such an ordinary thing as to eat food after being in the atmosphere of thoughts so elevating and so inspiring. Those of us who have studied in classes with Dr. John R. Sampey have wished that he would write more and preserve for us and others the things which he knows so perfectly and teaches so earnestly and lives so consistently. We feel like saying again as another has said, "There was a man sent from God, whose name was John"—R. Sampey. We admire him and love him and praise God for him.

Another picture which hangs in the writer's office is that of "The Shakespeare Seven," and among them are fellow-students whom you too will join the writer in honoring for their work's sake as well as for their great Christian character. They are W. O. Carver, W. J. McGlothlin, J. S. Sowers, C. T. Kincanon, Everett Gill, and F. W. Eberhardt.

Earlier in this writing the author stated that he received a "second blessing." He came back to Louisville as pastor of what was then the McFerran Memorial Baptist Church, now Fourth Avenue. It was here that he served from January 1900 to September 1906, and it was during this time that Dr. Sampey and others of the Seminary family were members of the McFerran Memorial Church. Much of the Lord's best salt was to be found in its membership. There were cultured and consecrated young men and women, who would cancel any kind of an engagement if their church needed them. Their gifts and talents were freely dedicated to the Lord's work, and could not be turned away by any offer made to them by larger and richer congregations.

During the years of this pastorate the writer and his great and good wife had rich experiences which cannot be related here. However, along with the duties of the pastorate and through the help of the professors, old and new, he did three years of post graduate work and received the Doctor's degree. He does not see how he did manage to get through, and recalls that one time he decided to quit trying. Missionary J. Hundley Wiley told recently in New Orleans of a Chinese man who sought refuge under the bed from his angry belligerent wife. She commanded him to come out, saying, "Most honorable husband, come out." "No." Again, "Most honorable husband, come out." "No." The third time, "Most honorable husband, come out." "No! When an honorable gentleman says 'No' he means 'No'!" In this Louisville Seminary case the little wife said, "No, not after all you have already done." She knew, for she had studied along with him, and had faithfully listened and aided as he reviewed, and reviewed, and reviewed. The major study was in theology and the teacher was Dr. E. Y. Mullins, but the writer wants here to record his gratitude for the others who so helped and blessed him with their guidance and their teaching. Through the added years the Southern Baptist Theological Seminary and its great faculty has been a continued and an increasing source of joy to the writer. He wants now again to express his admiration for them and his pride in them. He joins a great host of former students around the world in saying how grateful he is for what they have meant to him personally, to our Baptist cause everywhere and in every way, and to the propagation of the gospel unto the ends of the earth in the name of our Lord Jesus Christ.

Expository.

The Book of the Revelation.

The Church of Jesus Christ On the Field of History.

By A. Lincoln Shute, Th.D., D.D., Penney Farms, Fla.

The Blessing Pronounced in the Third Verse is a unique distinction of this Book: "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at hand."

If any especially worthy interpretation, thought or expression is found in this study of the Book of the Revelation, the hearer or reader is at liberty to attribute this to Milligan, Swete, Plummer, or other interpreters of this Book; and, on the other hand, if he should find something worthy of adverse criticism, he may attribute that to the author.

The Revelation of Jesus Christ was given by Jesus Christ concerning himself and the things which are continually coming to pass in his Church on the field of history. This revelation was sent by his angel unto John, the beloved disciple, who leaned on the bosom of Jesus and understood the divine heart as, perhaps, did no other. By John this revelation was sent to the Seven Churches of Asia Minor, and thus on to the Church of all ages. The author was the same John who wrote the Fourth Gospel and the three Epistles which bear his name, and who was an exile on the Isle of Patmos during the persecutions of the Christians under the Emperor Domitian between 81 and 96 A. D., probably during the last decade of the first Christian century. This Revelation was given in the literary style of an apocalypse, that is a prophetic writing in figurative language, symbols and visions. Apocalypse means uncovering, bringing to light, disclosing, revealing. Accepting these apparently unsupported statements as the rational conclusions from a careful consideration of the decisive facts in the case, we proceed to our only immediate concern, the *message* of John's book.

A word concerning the principles for the interpretation of such a book as The Revelation will save time and clarify our view of this portion of God's Word. For there are principles, the significance of which must be kept in mind, if we would not lose our way.

First, we must know what sort of a book we are interpreting: that here is a grand panorama of the Church on the field of history, setting forth, not only the fundamental principles of the life and progress of the Church as it is seen from the First to the Second Advent, and the Final Consummation, but also the great underlying principles forever controlling all history. Note some of the elements growing out of this first principle.

(1) These principles have been fulfilled again and again in times past, and will be again and again to the end of time.

(2) The teachings of this Book were not exhausted in their first application, nor in any single event, but they are controlling continually.

(3) There is a close parallel between heathen arrogance and antagonism in the Rome of the Caesars and the tyrannies and impostures of Papal Rome.

(4) A judgment day on pagan Rome will be followed as certainly by a judgment day on papal Rome, France, Germany, England, Europe, and our own United States, if we, or they, fail God—such judgment inevitably will fall on every transgressor against the law of God.

Second, the primary concern of the Book of Revelation is not with particular events, but with the eternal principles which are active in all events through all times.

Third, the visions are symbolical and must be given a spiritual interpretation.

Fourth, these symbols are capable of manifold fulfilment.

Fifth, as we study this Book we must keep ever in mind the first principle just now stated, that the Book of Revelation is not concerned with particular events, but rather presents a grand panorama of the Church on the field of history during the Christian dispensation, between the First and the

Second Advent, setting forth the great fundamental principles forever controlling all history.

Prologue, or Key Vision, to the Revelation of Jesus Christ
Chapter 1

The key vision of the entire Book is described in the first chapter, a vision of "One like unto a Son of man in the midst of seven candlesticks"—that is, a vision of Jesus Christ, the Head of the Church, in the midst of his Church: Jesus Christ is central in the Christian Church. A unique and distinguishing feature of this Book, in addition to the blessing pronounced in verse 3, is the direct command from Christ himself to John: "Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter." Evidently the Divine Head of the Church attaches a superior importance to this last Book of the Bible, which also is the last but one written by John.

Another unique feature of this Book is that each Person of the Triune God is recognized as the Source of the Divine authority back of this message: (1) God the Father, "who is and who was and who is to come;" (2) "The Seven Spirits," that is, the Holy Spirit in the manifoldness of his operations and the infinite perfections of the Godhead; and (3) the Son in the attributes which are connected with his redemptive work, "the Faithful Witness," "the first-born of the dead," who "loosed us from our sins in his blood," even he who "cometh with the clouds," when "every eye shall see him," including them "that pierced him." To the redeemed the day of that coming will be a day of triumphant joy, but concerning others the record says, "all the tribes of the earth shall mourn over him," while the redeemed, out of hearts of love, express their glorious satisfaction: "Even so, amen."

John was especially prepared to be the recipient and agent for the transmission of such a message by being "in the Spirit on the Lord's Day," Sunday, the First Day of the week, the day that commemorates the resurrection of his Lord, the world's Redeemer.

First Section, Chapters 2 and 3

The Church on the Field of History

The leading aim of the First Section is to tell what the Church, the Body of Christ, is, before beginning the real message of the Book as a whole: namely, to trace the fortunes of that Church in its struggle with the world and sin.

Angels, stars and candlesticks symbolize the Church in its various characters and activities. The use of the word "seven" does not so much mean seven different angels, candlesticks or churches; but rather the Church in its totality: the star symbolizing the Church in its Divine character, shining with a light Divine; the candlestick representing the human element in the Church, the Church as composed of believers, holding up him who is the Light of the world; and, since everything in Revelation is spoken of as being done by an Angel, the Angel symbolizes the Church itself in action.

The Seven Churches present a picture of the course of Christianity, each of the seven being selected by the Divine Revealer because it is, in its condition at the moment, the best typical representative of like conditions in the Church as a whole. "The things which are," concerning which John is commanded to write, are types of "the things which shall come to pass hereafter," which also are to be included in the message of this Book.

These Seven Epistles are divisible into two groups: the first three, the number of the Divine; and the other four, the number of the world. The first group of three represent, ideally, the Church as she is in herself, her own pure nature, the pure Bride of Christ; while the group of four represent the Church engaged in and affected by the struggle with the world, yielding to worldly influence, the faithful Remnant separated from her professing, but unfaithful, members. In the first group there is no contrast between the whole Church and a faithful Remnant; they have not yet yielded to the influence of the world; evil is in her midst, but there is no traffic with the world, nor accommodation of the Church to the world. For example, Ephesus has left her first love, put-

ting herself in peril of losing the power to resist the influence of the world, but still she hates the works of the Nicolaitans. Smyrna receives no look of reproach from her Lord. And Pergamum is not charged with allowing world dominance in her midst; even where Satan has his throne, the Church of Jesus Christ as a whole is true to her heavenly calling.

In the second group, however, the group of Four, a different condition prevails. Thyatira tolerates Jezebel the influence of the world, being at peace with, and allying herself with the ungodly world. In Sardis the church as a whole is Pharisaical, substituting outward form and show for the inward Divine life and power. Philadelphia is not blamed, except for having only "a little power," where so much is needed and available. And Laodicea willingly and proudly identifies herself with the wicked world. In the first three, with a few exceptions all the members are on the side of Christ, but in the group of four only a Remnant are faithful. The first group are standing fast against the world, but, tragically, they have allowed the planting of the seeds of evil that sooner or later will bring forth a harvest of disaster. In the second group these seeds already have sprung up with devastating consequences: the Church tolerates sin, makes a league with the world, and is satisfied with worldly goods, while only a small remnant are faithful. *Which group represents the Church today?* Here is the sad story of all periods, a story that will be repeated to the end, to the Second Coming of our Lord, when the Bride, allying herself with the world, has become a harlot, and the Great Head of the Church gives the startling command: "Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues" [18:4].

In these Seven Epistles to the Seven Churches, John starts from realities around him, as do other New Testament writers, and sees in them eternal principles—ideal good and ideal evil. He has a depth of insight that leads him to write a philosophy of history which depends on the *facts* of history. We need more such prophets to unfold the principles of the Divine government arrayed against selfish wealth, against

the national iniquity that tolerates the liquor traffic rather than imperil the grip of a corrupt political machine, and against international unbrotherliness, greed, class and racial hatred, war and bloody strife, not to mention the wicked easy indifference to these festering sores and other evils among us that strike at the very foundations of our civilization.

Second Section, Chapters 4 and 5

Anticipation of the Church's Victory; Songs of Victory

The leading thought of this Second Section is victory. The seer starts the Church to singing songs of victory which inspire joyful confidence in preparation for the coming struggle of the Church, thus creating the anticipation of victory. Universal adoration is given to the victorious Christ, the redeeming Lamb of God. Redemption arouses the greatest wonder and loudest praise:

> "Worthy art thou . . . for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation."

All join in this climacteric anthem: the redeemed, the angelic multitude of Heaven, and the whole universe sing with jubilation:

> "Unto him that sitteth on the throne, and unto the Lamb, be the blessing and the honor, and the glory, and the dominion, for ever and ever."

With such a call and assurance, the Church moves into the future: there is no enemy that she need fear, and no trial from which she need shrink. Already she is more than conqueror. Thus the Church enters upon the age-long struggle in the joyful confidence that he who is with the Church is greater than they who are with her enemies.

Third Section, Chapters 6 to 20

The Struggle of the Church; The Judgment of God upon Her Enemies; and Her Final Victory

In the visions of the Seals, Trumpets, Bowls and Consolatory interruptions, we meet the Lord in judgment. The Lamb

that was slain now appears as "the Lion of the Tribe of Judah," with seven horns, the perfection of strength, and seven eyes which are the Seven Spirits of God, the perfection of judicial discerning insight, so that there is no one in all the earth that can escape that searching gaze and omnipotent power of the victorious Christ. There is no detail of historical events, but a warning against the sources whence the trials come, and a setting forth of the principles by which the victory is gained. The Redeeming Lamb alone was found worthy to open the seals which fast closed the Book, and that because he was, and is, the Redeemer.

Chapter 6

As the White Horse appears at the opening of the first Seal, one of the Living Creatures, a member of redeemed humanity, shouts a welcome to the conquering Kingdom of Christ, or to the conquering Christ himself or both, *"Come!"* Thus he expresses the "longing of redeemed creation that the Lord, for the completion of whose word it waits, will take unto him his great power and reign;" that "Christ shall appear in awful majesty, King of kings and Lord of lords, when he shall banish forever from the earth the sin by which it is polluted, and when he shall *establish*, from the rising of the sun to the going down of the same, his glorious Kingdom of righteousness, and peace, and joy in the Holy Spirit." This prospect is inseparably associated with the Second Coming of Christ.

As the remaining Seals are opened, war, famine, death and Hades, in order, give symbolic expression to the judgments of God on a sinful world, such being the significance of the Red Horse, the Black Horse, and the Pale Horse. Those who have rejected the Prince of Peace are at enmity among themselves, illustrating the fact that the only basis of brotherhood is Christ. Seeking to save their lives by avoiding the sacrifice required by Christ, they suffer another sacrifice—they slaughter and sacrifice one another in war. Mastered by selfishness and eager for earthly interests, fields that might have produced plenty are desolate and bare.

Chapter 7

Before the opening of the Seventh Seal, chapter 7 records an interruption in the opening of the Seals to describe two consolatory visions. This is according to the manner of this Prophet, who, before the presentation of an especially critical manifestation of the wrath of God, is in the habit of pausing to present a consolatory vision, that we may enter into the thick darkness without alarm.

Such visions are most consolatory or most alarming according to our attitude towards our Lord. Says Milligan, we see the Son of God going forth conquering and to conquer, while the world struggles against his righteousness, refusing to submit to it; and this is the cause at the bottom of all the world's troubles, then, now and always thus does the world doom itself to every form of woe; but the children of God, following a Crucified Redeemer, are preserved, sustained, animated—"their cross, like his, their crown."

The first of these two consolatory visions shows the preservation of the faithful in the midst of judgments on the wicked —judgments so fearful that the subjects of them, when they realize that these judgments are about to fall, "hide themselves in the caves and in the rocks of the mountains; and they say to the mountains and the rocks, Fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb; for the great day of their wrath has come, and who is able to stand?" This vision assures us that the safety of all the righteous is secure; for the 144,000, who are marked by the angel, are the same as the "great multitude which no man could number;" for 144,000 is a sacred number, symbolical of a numberless throng, 12 times 12,000— by no means limiting the number protected by the angelic mark, but representing the whole multitude of God's faithful people in the Church universal.

The second consolatory vision of the countless palm-bearing multitude before the Throne of God emphasizes the numberless character of God's confident and rejoicing saved ones, who have "come out of the great tribulation, and they washed

their robes, and made them white in the blood of the Lamb. Therefore are they before the Throne of God; and they serve him day and night." And thus we are prepared by this vision of consolation to enter into the thick darkness of God's terrible judgments on a wicked world.

Chapter 8

"*And when he opened the Seventh Seal*, there followed a silence in Heaven about the space of half an hour." It is the calm before the frightful storm, for which the consolatory visions have been preparing us. For a half an hour, a broken period, "thunders and voices, and lightnings, and an earthquake" cease, only to burst forth in all their fury when the Seventh Seal is opened; and another angel, in addition to the seven angelic trumpeters, casts the fire from the Altar of Incense upon the earth. The prayers of the saints, intended for blessing, return upon an unrepentant world in wrath.

The first four Trumpets symbolize the judgments of God upon the world in the form of physical disasters following from moral evil. The first four Seals, Trumpets and Bowls deal with the material, rather than the spiritual, side of man, with man in this world rather than in the next. All Trumpet judgments fall on the world, not on the Church. They are partial and intended to be reformatory; they seem to be an effort to startle a rebellious world towards God. They do not deal with the final doom of sin. When men deliberately have chosen evil rather than good, the consequence of such a choice begins to reveal itself in the last three Trumpets, the more dreadful intensification of intellectual darkness and moral corruption visited upon men for such a turning of the back on God.

Now we are startled by an eagle's cry in mid heaven: "Woe, woe, woe, for them that dwell on the earth, by reason" of these more terrible judgments to be revealed when the next three trumpeters sound. The eagle signifies a fresh terror, swift, strong and hastening to the prey, symbolizing a swift on-coming judgment.

Chapter 9

Satan, now a fallen star, is given the key of the abyss, but with limitations upon his power—he can hurt "only such men as have not the seal of God on their foreheads." The striking lesson of this passage is that, while these limited judgments were terrible, "the rest of mankind who were not killed with these plagues repented not of the works of their hands." They did not repent of their false worship, and their consequent immoral lives. These judgments on a degenerate world serve also as discipline for the believing Church.

Chapter 10

Victory is assured, but many dark days will intervene; hence more consolatory visions. To make place for such consolatory messages, an interruption occurs in the Trumpet visions. John sees another strong Angel coming out of Heaven with a Little Book open in his hand. This is none other than the Son of Man, the Saviour and Judge, called an Angel because he is the Head of the Church in action, now coming in judgment. This Angel that John saw, "standing upon the sea and upon the earth, lifted up his right hand to heaven, and sware by him that liveth for ever and ever that there shall be delay no longer . . . Then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets." The whole Christian age, covered as we have seen by the visions of this Book, is now drawing to a close—"the drama of the world's history is about to be wound up." As Paul puts it (Rom. 9:28), "The Lord will execute his word upon the earth, finishing it and cutting it short."

In contrast with the Large Book of Chapter 5, unfolding the full revelation of God, this Little Book of Chapter 10 contains only a partial revelation, but a revelation of judgment, a message of power because it is based on personal experience: "Eat it up"—a sweet message of salvation changed into a bitter vindication of the Divine judgment. Says Milligan: "When the Church disappoints him, the 'foundations are overturned,' and the honey of life is changed into gall and worm-

wood." The greatness of the Prophet's field of influence and the importance of his task are seen in this, says Swete, that "it is not one empire or emperor that is concerned in the prophecies of the second half of the Apocalypse; not merely Rome, or Nero, or Domitian, but a multitude of races, kingdoms and crowned heads." John must continue, not as a messenger of mercy and salvation only, but also to proclaim judgment upon many peoples and nations and tongues and kings—judgment of the just government of God.

Chapter 11

In the next consolatory vision John is directed to measure the Temple and them that worship therein for the preservation and protection of the faithful and the casting out of the faithless portion of the Christian Church; for here, for the first time since the messages to the Seven Churches, the two classes, always in the Church, are clearly distinguished: those accomplishing the high destiny of the Church of Christ, and those misunderstanding, despising and casting away that high destiny and their high spiritual privilege. In actually existing conditions, John sees a type of the things to come. With great power in the midst of seeming weakness, the two faithful witnesses bear their testimony through a period of 1260 days, 42 months, 3½ years, that is through the whole Christian dispensation, but, after all, throughout a limited period. The time of tribulation will cease at last. Though these witnesses finally are killed by the world and the unfaithful members of the Church who have felt the sting of their words of condemnation and their call to righteousness, after three and one-half days they stand again upon their feet, they hear the voice from Heaven saying, "Come up hither," and in the presence of their former persecutors, who rejoiced and made merry over them, they "went up into Heaven, and their enemies beheld them; and the rest were affrighted, and gave glory to the God of Heaven"—but there is no record that any of their enemies repented of their unfaithfulness—they had gone beyond the dead line. The Prophet sees more than the persecutions hurled by Rome against the Christians:

"his words," says Swete, "cover in effect all of the martyrdoms and massacres of history in which brute force seemed to triumph over truth and righteousness." Jerusalem, "where also their Lord was crucified," has become so degenerate as to be classed spiritually with Sodom, and has become so conformed to the world as to invite the world, always eager to hear the voice of a degenerate Church, to rejoice over the dead bodies of those faithful witnesses who gave their lives in behalf of such an ungrateful world—another case of Herod and Pilate becoming friends. A degenerate Church accommodates herself to the ways of the world, proclaiming no unpleasant doctrines unacceptable to the modern mind, whether that modern mind is of the first century or the twentieth or any of the periods in between. The degenerate Church demands no painful sacrifices which might lead her to such an end as came to those faithful witnesses. And the world welcomes such accommodation and hails with satisfaction the prospect of an easy yoke and a cheap purchase of eternity as well as time. The faithful Remnant may meet with temporary repulse, but they will press on till the last victory note is sounded, and all is ready for the Seventh Trumpet.

Chapter 11:14-19

The Seventh Trumpet sounds and proclaims the final victory: "The Kingdom of the world is become the Kingdom of our Lord, and of his Christ: and he shall reign for ever and ever." Whereupon all heaven breaks forth in a triumphant chorus of praise, and the twenty-four elders, representatives of the glorified Church, are on their faces before God. The Third Woe proclaims destruction for those who destroy the earth, a universal principle of the Divine Government in all ages. And a principle just as certain is reward for all the faithful. The earthly struggle between the good and the evil ends in triumph for the good, when the earth shall be cleansed and purified and all evil is put down in the interest of everlasting righteousness. Now the innermost sanctuary of the Temple, the dwelling place of God, is opened, so that God is no longer hidden—opened, so that "the Ark of his

Covenant" is seen, and the covenant-keeping God is revealed to his worshipers.

Chapter 12:1-6

The Vision of Conflict, in chapters 12 and 13, deals with the *Three Great Enemies of the Church:* the *Great Red Dragon* (Satan himself); and the *Two Beasts.* Two signs appear in the opening of chapter 12: a woman, representative of the Church, through whom the Christ Child comes; and the Great Red Dragon, the ferocious murderer, who would destroy the Woman's Christ Child, even as Pharaoh purposed the destruction of the infant Moses, and Herod planned the end of the Infant Jesus. The conflict is already on between Christ and Satan— the conflict which began how long before Eden we do not know, and that foreshadowed the Cross and all the struggles and persecutions during the entire Christian era, that is, during the wilderness life of the Church represented by the woman in the wilderness, the period of the Church's witnessing until her Lord returns.

Chapter 12:7-12

The two great opposing forces face each other on the field of conflict: Michael, that is, Christ himself, and Satan. The conflict takes place in the heaven which was the probationary home of Satan and his angels, and Satan and his angels, suffering complete and everlasting defeat, are cast out of their probationary home as Adam and Eve were driven out of their probationary home in Eden, and these angel rebels were cast down to the earth, their probation privileges, unlike those of Adam and Eve ended forever. Since this war in Heaven, the misuse of "their own principality" and the leaving of "their proper habitation," the place and condition of their probationary privilege, Satan and his angels were "cast down to the earth," where they have continued their war against the Son of God and his followers, the devil "having great wrath, knowing that he hath but a short time." Thankful are we that we have it from the lips of the Christ himself that Satan "hath been judged," and that "the prince of this world has been cast out." The means of victory over Satan,

when Christ pronounced his word of judgment upon all their satanic forces, and always, is for ever the same and the only sufficient means by which we may overcome: "They overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death." They overcame because they were ready to die for their faith. They were ready to die for their faith because they had a faith worth dying for. The lack of such a faith is the fatal weakness of the Church today—too generally there is no faith worth dying for.

Chapter 12:13—13:1

Salvation is the song of the redeemed; for, though Satan may lead men of the world captive at his will, he is powerless over the followers of Jesus. The devil, defeated in his attempts against God in Heaven, and foiled in his attempt on the Man Child, Christ Jesus, and shrewd enough to know that his expulsion from his probationary heaven is final and irretrievable,—directs his attack against the woman, that is, against the Church by which attack he hoped to destroy the Church as a whole before there should be time for the seed to spring up. The openly avowed purpose of the imperial persecutors, Decius and Diocletian, was to destroy the Christian name totally, a purpose being declared by powerful enemies of the Christ in our day. By the help of the next two enemies of Christianity, Satan still hopes to wipe out the Christian Faith.

Chapter 13:1-10

The Second and Third Great Enemies of the Church, invented by Satan for the accomplishment of his fiendish purpose to wipe out the hope of the world, are, the First Beast—the world spirit and power opposing the true Church; and the Second Beast, worldly religion, the False Prophet, the antichrists, opposing the true followers of Christ. Such enemies are infinitely more dangerous to the Christian Faith than any other enemies ever thrown into this age-long conflict by master demonic strategy. Satan's power received a death stroke by the death and resurrection of Jesus Christ, but the

power of the world was not yet destroyed. The First Beast is still with us: the spirit of the world, the influence of the world in so far as it is opposed to, or forgetful of, God, the substitution of the human for the Divine, the seen for the unseen, the temporal for the eternal, dependence on brute force rather than respect for righteous principles in the government of human relations, and an outward show rather than an inward life and spiritual power, the spirit that applauds a worldly Church and persecutes those who are loyal to Jesus—such in part is the First Beast, that comes up out of the sea, that is, out of the turbulent and ungodly nations of the world.

CHAPTER 13:11-18

The Second Beast, the Third Great Enemy of the Church, is worldly religion, the False Prophet, the antichrists, all opposing the true Church and the faithful followers of the Son of God. This Beast comes up out of the earth, as the First Beast came up out of the sea, the two, therefore, representing the whole world and the universal character of Satan's influence and devastating activity in the realm of the Church's faith and life. In John's day this Beast was energetically at work: Jesus was misunderstood and rejected by the leaders of the Church; the Temple was profaned by worldliness; and, while the world sought to release Jesus, the leaders of the Jewish Church cried, "Crucify him! Crucify him!" In both heathenism and Judaism, the spirit of religion was overmastered by the spirit of the world. How far have we moved in that direction in this our day?

What does the number 666 *mean,* the number of the name of the Second Beast? The number 7 was sacred; but the number 6 signified inability to reach the sacred height, a helpless falling short of this desirable goal. Thus to the Jew a doom was upon the number 6. Says Milligan, "Triple it—666—and we have represented a potency of evil than which there can be none greater, a direfulness of fate than which there can be none worse."

Therefore, in the number of the name of this Beast there is "a depth of sin and a weight of punishment which no one

can know but he who has committed the sin and shared the punishment." As the First Beast moved in the realm of civil life, this Second Beast was connected with religion. No single historical individual exhausts the meaning of this Beast or his number. He who does not habitually shun every manifestation of this beastly life and principle wherever, whenever, and in whatever form it may take, will fall an easy victim to the Lawless One when he appears. We need constantly to emphasize the central meaning of these great enemies of the Church and of all Christians. The danger lies right here: in the dominance of any false religion, and in the dominance of the world spirit and power permeating the life of the Church to the exclusion of the righteousness and the truth as these are found in Christ. The desperate character of the satanic tactics and the length to which the devil and his colleagues in the Church and out of it will go in order to undermine faith in the doctrines of Christianity and to defeat the redeeming purpose of the Christ, are emphasized by the Seer in chapter 13, verses 15-17. Those who will not 'worship the image of the Beast shall be killed; and no man should be able to buy or to sell, unless he had upon his hand or his forehead the mark of the Beast.' That is serious, and is being carried out at this moment in more places and ways than one. Such is a sample of the sufferings of the saints.

Chapter 14

The next consolatory vision precedes the seven last plagues, and the judgments of the Seven Bowls. When these begin, there is no pause till the completion of these final Divine judgments upon sin. We meet the 144,000 again, the whole multitude of the redeemed, standing with their Lord. They are sealed in the forehead in distinction from those receiving the mark of the Beast. Before the Final Judgment, there comes the last chance for salvation: an angel appears with eternal good tidings to proclaim to every nation and tribe and tongue and people, "for a testimony unto all the nations" before the end comes (Matt. 24:14). This last chance is chiefly an announcement of coming judgment; "for

the hour of his judgment is come." The doom of the worldly and unfaithful Church has come at last: "Fallen, fallen is Babylon the great"—Babylon, the worldly Church that made such a show of itself on earth, has gone to her own place. 'Verily she has received her reward.' The most terrible picture in the Bible of the doom of sin (14:9-11) is followed by its opposite, the glorious victory and eternal blessedness of the righteous. The central fact is the Lord himself, coming "to wind up the history of the world" "at the very close of the present dispensation." The time of this event is in the Owner's hands (Acts 1:7). "The time does not depend on any arbitrary decree, but on the maturity of the crops, of which he alone can fully judge . . . The idea conveyed is that the precise moment has come for reaping," and "there shall be delay no longer." John shows us the good being gathered by the Lord himself, while an angel gathers those who are to be cast into "the winepress of the wrath of God." This revelation by Jesus Christ to John, and to us, emphasizes by symbols the completeness and finality of the punishment of those who have rejected the Christ, and the inability of any one to escape God's judgment; and at the same time the Prophet proclaims the final triumph of the saints at the end of the present order.

Chapter 15

No wonder these triumphant saints give praise to God and sing "The Song of Moses and of the Lamb." At last also all creation owns the justice of the judgments of God about to fall on a wicked world: "O Lord God, the Almighty, righteous and true are thy ways."

Chapter 16

A voice out of the Sanctuary, God's dwelling place, and hence the voice of God himself, orders the pouring out of the Seven Bowls of wrath in rapid succession. Conditions have changed since the time when the combined forces of world powers (the First Beast) and a worldly weakened Church (the Second Beast) took away even the means of livelihood from those who do not bear the mark of the Beast. The judg-

ment of God falls upon the throne of the Beast, the very center and heart of Satan's power and dominion. When all has been smitten: the land, sea, waters, sun and the throne of the Beast, and the final blow falls, a great voice from the immediate presence of God, or from God himself, proclaims; "It is done," words which recall Calvary's "It is finished," "Love's redeeming work is done." So here, the words, "It is done," proclaim the accomplishment of God's plan. Those who have rejected "Love's redeeming work" feel at last the full weight of the final blow as they are crushed by the disastrous overthrow symbolized in 16:18.

Chapter 17

The woman of the 17th chapter is the spirit of false religion, Babylon the Great Harlot, the degenerate Church, or that principle of degenerate religion which allies itself with the world, and more than all else brings dishonor on the name and the cause of Christ. "Babylon is the world in the Church," in every section and age where and when an earthly element prevails. The relation between the Woman and the Beast, that is, between the degenerate Church and the world, always has been intimate and mutually sympathetic—she rides "upon a scarlet-colored Beast," inspires the world's persecution of the true Church, and, combined, these influences and powers make war upon the Lamb and his chosen and faithful followers. So did Judaism and Rome; and they thought that they had won when they had the Christ sealed in the tomb. Such conditions often have prevailed in Christian history, and so does the modern degenerate Church seek to still the voice of the true Prophets of God. But these conspirators often break with each other, as the world turns upon and persecutes the Church. So did Rome turn on the Jews in A. D. 70, after having helped the Jews in A. D. 30 to crucify the Christ. The great break, however, remains for the future.

Chapter 18

The utter physical desolation of the present site of ancient Babylon is a true picture of the spiritual desolation of the degenerate Church which has so betrayed her obligation to

the nations of the world. But the day of the separation of the wheat from the tares comes at last. Jesus called his followers out of the degenerate Jewish Church, and now again the same call is sounding from Patmos: "Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues." Chapter 18 describes the tragedy of the degenerate Church! The Church, called to prepare men for the Second Coming of the Lord, and to teach them so to live as to secure the eternal future, succumbs herself to the worldly present, and the hour comes once more when he calls, "Come forth, my people, out of her." Chapter 18 is a frightful portrayal of Babylon's fall—the utter and eternal ruin of the Church degenerate in doctrine and life. In one day shall her plagues come, death, and mourning and famine. And the kings of the earth [the ruling class, whether in Church or State], who lived wantonly with her, weep and wail over her, saying, "Woe, woe! for in one hour is thy judgment come." It startles us to read that one of the objects of their merchandize was the buying and selling of "the souls of men." No wonder they cried, weeping and mourning, saying, "Woe, woe! for in one hour is she made desolate." Such is the end of the degenerate, the worldly, the faithless Church. "And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth." The guilty world and the guilty element in the Church meet the full terror of his awful wrath in an ever ascending series of judgments, of the Seals, Trumpets, and Bowls, until the awful and final doom. In proportion to the abuse of privilege, is the severity of punishment. "They are not all Israel, who are of Israel." The tares and the wheat grow together till the hour of final separation.

Chapter 19

The record of the glorious triumph of the true Church with her Lord (19:1-8), Swete calls this the TE DEUM OF HEAVEN, the *Four-fold Hallelujah*: first, the Heavenly multitude proclaim the true and righteous judgments of God against leaders of wickedness; second, they shout Hallelujah,

as the smoke of the degenerate Church ascends for ever and ever; third, the glorified Church and all redeemed humanity join in the Hallelujah; and, fourth, because of the execution of judgment upon Babylon, the degenerate Church, the whole ransomed and true Church of all ages unite in the glorious acclaim over the victory of their Almighty Lord, the setting up of his Kingdom, and his approaching marriage with his Bride, the glorified Church, as they shout, "Hallelujah: for the Lord our God, the Almighty, reigneth." In that day the only bridal dress adornment of the Bride of Christ will be righteousness. God's reign in righteousness is the only remedy for the present woes of Church and State.

Christ is concerned for the acceptance of his message for what it is, "true words of God" (19:9), and this is affirmed by John's angelic guide from the immediate presence of God himself, who declares the Divine authority of this revelation which he brings to John directly from Christ himself, saying, "These are true words of God."

The opening Heaven reveals to John a White Horse, whose rider is called "Faithful and True," "the Word of God," who makes war in the cause of righteousness, and whose garments are stained, not only with the blood of his enemies, but also with the blood of Calvary which purifies his followers. And he is our all-sufficient Lord and Saviour, *because* he is forever the *King of kings and Lord of lords.*

Chapters 19:17—20:15

Rev. 19:17—20:15 deals with the doom of the three Great Enemies of the Church: the Beast, the False Prophet, and the Dragon, while the holy disciples of Christ obtain their eternal triumph, and the followers of the Dragon, the Beast and the False Prophet meet their eternal fate.

Chapter 19:17-21

The Seer deals first, and together, with the human agents in this final struggle, the Beast and the False Prophet, and afterwards with the chief evil spirit in the contest, the Dragon, as "the great war between the Christ and Antichrist is now about to enter upon its final stage"—the stage that is

ushered in when the First Beast and the False Prophet meet their doom in the lake of fire. The First Beast is the spirit of the world, and all the world forces in which he has been incarnated or found his concrete form. The False Prophet (the Second Beast) is the spirit of worldly and false religion that inspired the Beast and deceived the people. All the foes of God and his Church are overwhelmed utterly and forever; and this is accomplished by the sword proceeding from the mouth of the Rider of the White Horse—that is, by the true words of the revelation of God in his written and living word. The third great and chief Enemy of the Church is the Dragon, Satan himself. The First Beast and the False Prophet meet their doom in the lake of fire. How the Third and Chief enemy, the Dragon, will find the same fate is recorded in chapter 20.

Chapter 20

This Dragon has been behind the revolt against God and his Christ and he has been its inspiration and power. The abyss is the present home of Satan and his angels, while the key and chain signify authority over Satan at least during the period of the Christian dispensation. The angel with the key and chain bound Satan for a thousand years.

What does this mean, the binding of Satan for a thousand years? First of all, it cannot mean a period of definite time. This Book is an apocalypse—that is, it speaks in symbols and visions. In no other place in this Book can a numeral be reduced to a mathematical formula; the expression, "a thousand years" is no exception to this universal rule. The mathematical numerals, 3, 4, 6, 7, 10, 12, 42, 1260, 144,000, are used in every instance in a symbolical—never in a literal—sense. One thousand is no exception to this universal use. As the numbers in Ezekiel 39:9, 12, indicate, not a period of time, but completeness of execution, so does 1,000 in Revelation; when it is said that Satan was bound for a thousand years, it means that he was completely bound in some definite sense. Jesus himself gives that sense: in John 12:31 and 16:11, as Jesus was facing the Cross, he said, "how is the judgment of this world"; "the prince of this world hath been judged;"

"now shall the prince of this world be cast out." When Christ died and rose again, *by that death and resurrection* those words of the Christ were fulfilled; and in Rev. 20:2 John records the same fact, the secret of the glorious triumph of the redeemed followers of Christ—*as far as their inner spiritual life is concerned, Satan has been completely bound.*

Chapter 20 completes the subject begun in chapter 19, namely: not a millennial reign of Christ on earth, but the overthrow, subjugation and doom of the Three great Enemies of the Church. This is the subject of chapter 20. Two of these enemies, the First Beast and the False Prophet (the Second Beast), have been disposed of in chapter 19. It remains for chapter 20 to complete the record and thus dispose of the Third and mightiest enemy of the Church, the Old Serpent, the Dragon, Satan himself, and thus proclaim the complete, final and eternal victory of the Christ, his Church, and each of his true and faithful followers. The phrase, "a little time," covers the entire Christian era, from the First to the Second Advent, as is made clear in Rev. 6:11. The killing of Christians for their faith in Christ will not cease before the Second Coming of Christ. Ezekiel, chapters 38 and 39, shows Gog and Magog to be symbolical of all the foes of God's people. Finally, Satan, the Dragon, meets the eternal fate of his agents, the First Beast and the False Prophet. World powers and the spirit of false religion, together with the germinal and inspiring spirit of both, are cast forever into the lake of fire and brimstone—their eternal doom. Says Swete: "The forces personal or impersonal which have inspired mankind with false views of life and antagonism to God, to Christ [and, I would add to his Holy Book], will in the end be completely subjected and prevented from causing further trouble." *God will have the last Word.*

And the triumph of the Godly will be glorious and eternal. For "a little time," that is, during the present Christian dispensation, they sit on thrones with their triumphant Lord, and by their presence and character they judge the world. They are martyrs to the truth—they are witnesses for Jesus. They worship not the Beast, nor do they receive his mark on

their forehead or hand. They enjoy a completely victorious reign with their Lord. Says Milligan: "This is the reign of a thousand years, and it is the portion of every believer who in any age of the Church shares the life of his risen and exalted Lord."

"The rest of the dead lived not until the thousand years should be finished." That is, the Old Testament saints and others from the heathen world did not enjoy the fulness of life until Christ's redemptive work and resurrection were completed and established facts. Says the Letter to the Hebrews, "These all received not the promise, that apart from us they should not be made perfect."

"The first resurrection" is described by Christ himself in John 5:24-29. "The hour cometh, *and now is,* when the [spiritually] dead shall hear the voice of the Son of God; and they that hear shall live." "Over these," who have experienced the new birth ("the first resurrection"), "the second death hath no power." Nothing is said of a second resurrection.

We now approach "the last scene connected with the present order": the Final Judgment, and the doom of the followers of the Dragon, the Beast and the False Prophet—the three foes of Christ and his Church. Freely they had chosen to follow these foes of all righteousness. Now they are judged according to their works as recorded in the books opened on this great and Final Judgment Day. "And if any was not found written in the Book of Life, he was cast into the lake of fire." "This is the Second Death."

Fifth Section Chapters 21 and 22

The Consummation: The Ideal Church, the Bride of Christ, the New Jerusalem, and Her Eternal Glory 21:1—22:5

The New Heaven, the New Earth, and the New Jerusalem, are the eternal heritage of the Overcomers, their ultimate reward. The word heaven as used here refers to the abode of spiritual forces about the earth, where Satan, the present "prince of the powers of the air," will be replaced by the Christ in the "New Heaven and the New Earth." The old

heaven and earth of wickedness and the sea of ungodly nations are no more; they have been purified by fire, and, behold! a "New Heaven and a New Earth wherein dwelleth righteousness," the final and complete fulfilment of the Old Testament prophecies of the blessings of the Messianic times and reign. The transformation of the old heaven and earth into the New Heaven and the New Earth is achieved by the recreation of a new class of citizens, a new race, the sons of God. The Church also becomes the New Jerusalem, the Glorified Church, the Bride of Christ, enjoying unbroken fellowship with God—"the tabernacle of God is with men"—and free forever from tears, sorrow, pain and death. Such is the heritage of him who has overcome in the war between sin and holiness, between the Dragon and the Christ.

We may rest our souls in triumphant confidence on this message of *the Word of God, the infallible external standard of truth, our Holy Bible,* because our *Christ steps down from his eternal sovereign Throne, to stand by the side of the disciple whom he loved, and to say to him, for our assurance, "Write: for these words are faithful and true."* And this is what our exalted Lord thinks of the truth of this Holy Book, and its absolute trustworthiness. Take away that confidence, and how dark our night would be! I might close this paragraph here; but He who said, "I am the Alpha and the Omega," adds a word of terrible warning. "But for the unbelieving," whom he classifies with an unmentionable list of sinners, "their part shall be in the lake that burneth with fire and brimstone; which is the second death."

The Seer follows with a more detailed description of the New Jerusalem, the Glorified Church, the Bride of the Lamb, the everlasting home of the redeemed. It gives us pause to note that the revealing angel is connected with the Seven Bowls of the Seven Last Plagues. But we are thrilled with the indescribable beauty and riches of our everlasting home—the city with gates of pearl, streets of gold, whose Temple is the Almighty and the Lamb, which is lighted by the glory of God, and whose shape, the perfect cube, like the Holy of Holies, the abode of God, assures us, in this symbolical manner, of its perfection in every detail. No one supposes that

the 12,000 furlongs can be equated with a mathematical measurement of 1,500 miles; but all rejoice that "the city which hath the foundations, whose architect and builder is God," provides ample accommodations for the work of the Christ in preparing his mansions in his Father's House for his believing followers. The inhabitants of that country are preserved in the youthful bloom of eternal health. 'And the leaves of the Tree of Life are for the healing of the nations.' Christ alone is the Healer of the nations. There is no curse there to hurt or annoy; for there his kingdom has come and his will is done. There is the Throne, the perfect and undisputed sovereignty of God, the Lamb, the Eternal Christ, the Son of God. Always beholding the face of God, only the pure in heart and righteous in life enter there, those marked on their foreheads with his Name—those who bore it here before a mocking world.

Conclusion or Epilogue Chapter 22:6-21

The visions of the Apocalypse are ended, having reached their climax in the New Jerusalem, the Glorified Church. Again and again the everlasting trustworthiness of this message is attested by the revealing angel, by John and by Jesus himself.

When the final hour of that time is at hand, men will be fixed in an eternal moral state. The unrighteous will continue in his unrighteousness forever; the filthy will wallow for ever in his filthiness; the righteous will glory in devotion to righteousness; and the holy will yearn for holiness yet more.

Before the revelation of God is concluded, his yearning heart makes one more earnest and final appeal for men to take the water of life before it is too late—and the time is short. The Spirit is always convicting men of sin, pointing them to Christ, and urging them to come. The same is the everlasting business of the Bride of Christ, the Church, and of every one who has heard and heeded, or who is about to heed, the call. Here only may the thirsty slake his thirst. And the responsibility is on the individual to accept and take of this free offer of the water of life. "He that will, let him take the water of life freely."

In the first of the last orations of Moses, that mighty leader gave his people this warning: "Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of Jehovah your God which I command you . . Keep therefore and do them" (Dt. 4:2, 6). And so now at the conclusion of God's Holy Book and this prophecy, Jesus Himself declares this solemn warning: "I testify unto every man that heareth the words of the prophecy of this Book, if any man shall add unto them, God shall add unto him the plagues which are written in this Book: and if any man shall take away from the words of the Book of this prophecy, God shall take away his part from the Tree of Life, and out of the Holy City, which are written in this Book."

And so this Book closes with the Christian's glorious hope, and a benediction upon the saints. On Tuesday of Passion Week Jesus himself declares: "As the lightning cometh forth from the east and is seen even unto the west: so shall be the coming of the Son of Man . . . As before the flood, so shall be the coming of the Son of Man . . . The Son of Man shall come in his glory, and all the angels with him." At the Ascension on the Mount of Olives, an angel testified: "This Jesus, who was received up from you into Heaven, shall so come in like manner as ye beheld him going into Heaven." And Paul, with a glowing heart, proclaimed that "the Lord himself shall descend from Heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first [that is, before the living are caught up to meet their Lord in the air]; then we that are alive, that are left, shall together with them, be caught up in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." And now at the close of this Book and of the Bible, Christ again speaks: "He who testifieth these things saith, Yea: I come quickly." To which "blessed hope" our burning hearts respond: "Amen": So it shall be. "Come, Lord Jesus."

After this age-long conflict and eternal triumph, with our Christ crowned *King of kings and Lord* of lords, the grace of the Lord Jesus is indeed with the saints.

AMEN! SO IT SHALL BE!

The Seminary's First Years In Louisville.

W. S. Walker, D.D., Largo, Florida

[*Dr. Walker made an address at the Southern Seminary Alumni dinner in Florida and the Chapter asked for its publication. It is interesting and appropriate.—Editor.*].

In September 1877 about eighty young preachers entered the Seminary which had just been moved from Greenville, S. C., under the leadership of Drs. Boyce, Broadus, Whitsitt, and Toy, devout and cultured Christian men, who received the love, esteem, and co-operation of every student. Dr. Basil Manly, Jr., a worthy son of a distinguished father, returned and took the place of Dr. Toy in 1879. He was one of the four original professors. In 1871 he had accepted the presidency of Georgetown College.

The city was one-third as large as it is now. Mules pulled street cars and the business area extended from the river to Walnut Street. Our dormitories were rented hotels, and recitation rooms were on the upper floors of a business block. Baptists had five good churches in which the faculty and students often preached. Mission stations conducted by students became flourishing churches.

Professors wore "beaver" hats, also some students. Men in double-breasted Prince Albert coats, relics of college days, lived as one happy family with men from mills, farms, stores and school rooms. These less cultured men made useful preachers without much money or previous preparation. Once a month we met to hear from our foreign missionaries, and to enjoy inspiring addresses on world-wide evangelism.

At the age of eighty-two, and sixty years after leaving the Seminary, I have recalled the names of eighty-four students, and the initials of fifty. Mullins and Sampey became Presidents of the Seminary; Riggan, a member of the faculty. Prestridge, Bell, Folk and Thomas, editors of Baptist papers; Gray, Home Board Secretary; Campbell, Derreux and Jameson, state board secretaries; Jameson later became President of Mercer. John Eager, Z. C. Taylor, Eubank, Hixon, Pruitt

and I went as Missionaries to Italy, Brazil, Africa and China. Colbert was an Indian Chief. Brewton and Lowrey were presidents of Baptist colleges.

Prominent preachers were H. A. Tupper, Edwin Poteat, F. C. McConnell, M. D. Jeffries, T. B. Thames, Jack Hardaway, Jack Dill, Tom Rowan, Charles Fountain, E. J. Forrester, teacher of the Bible at Mercer; W. R. L. Smith, R. B. Garrett, J. S. Thomas, D. W. Key, T. M. Galphin, J. K. Pace, W. F. Harris, D. G. Lyon, R. R. Acree, J. J. Taylor, R. T. Hanks and P. T. Hale. I recall thirty-eight other noble and well qualified men whose life work is unknown to me.

When Pruitt and I met Dr. Yates in Shanghai he was greatly disappointed that we were not married nor engaged. Later he said, "Two fine young Presbyterian women are in Tungchow;" and he urged us to go after them. Pruitt won his bride in six months. Soon afterwards I was introduced to the future mother of my children by Miss Lottie Moon in her home. In due time Dr. Yates united us in marriage and helped us in many ways.

Dr. Broadus was without a superior in Christian character and scholarship. He knew the New Testament in Greek and English and was able to impart it to others in simple words. We were taught how to prepare and deliver sermons, and were urged to teach the Scriptures as the best and easiest way to preach. When leaving his room we seemed to have walked with Jesus in Galilee, and we wanted to be like him. "The resurrection of Christ," he said, "is as well established as Washington's crossing the Delaware and fighting the battle of Trenton." Flowery words reminded him of "blossoms on a limb, which should be trimmed off, if we want to knock a man down."

Paul's great chapter on Love was "like a cluster of diamonds on the bosom of the scriptures." He was diligent in business and fervent in spirit, desiring most of all "plenty of work and strength to do it." His daily visits and prayers during a long and serious illness will never be forgotten. At the close of our last recitation we had a glimpse of heaven, when, with a radiant face, he said: "We have finished the

life of Paul. I shall see him some day, and shall ask him ten thousand questions." Fifty preachers wept together as we lingered in the presence of our most helpful and sympathetic friend.

Our beloved teacher in his great Commentary on Matthew, chapter 28:20, "I am with you always," threw light on two important subjects in saying: "True Christians have power in the perpetual spiritual presence of their Lord and Redeemer. When Messiah comes, his spiritual presence will become a visible presence; none the less spiritual, sustaining and delightful."

Our greatest need is to be conscious of the spiritual presence of the living Christ in the life of today. Without this we shall fail. With his Spirit in our hearts, and his words interwoven in our prayers, conversation, songs, sermons and printed pages, Pentecostal scenes will come again; we will easily raise all the money we need, and the kingdoms of this world will become the kingdom of our Lord and his Christ; and he shall reign forever and ever.

From Dr. Talley's Letter.

. . . . you can imagine how deeply interested I am in the advanced position which you are taking with Christ on the color question. Leading Negroes throughout this country would be tremendously interested in this statement which you carry in this circular, and I am anxious to publish the same in THE SUNDAY SCHOOL INFORMER, our journal of Christian education, to indicate new trends of race relations in the South. You represent one hundred percent the intelligent Negro's interpretation of Christianity especially as it relates to the race question.

The Negro is not seeking intermarriage with your people. They are quite satisfied with their own. All they ask for is Christian relationship with their southern neighbors, such as will represent the principles of the Golden Rule. That, and no more. There are Negroes who for lack of training may differ in this question. I am quite sure that this represents the sentiment of the masses of intelligent Christian Negroes throughout the country. Personally, I am happy to find so many intelligent white men and women throughout the South who are beginning to blast the barriers of the color line in Christian relationships. The present hostile attitude of the majority of white people on the race question impeaches their integrity as Christians and is destined to destroy a loyal and faithful people who have been the best friends the white South has ever had. Every declension on the part of the Negro group, morally, spiritually, economically or socially, ultimately will be laid at the door of responsibility of the dominant group. The Negro has marvelously contributed to the wealth and the power and dominance of the white man in this country. It is now that the challenge comes to the white South to extend a friendly and Christian hand of assistance to the Negro who staggers under the loads of discrimination which hinder him from making adequate responses to the lofty requirements of this civilization.

The Negroes have been emancipated by the release from the shackles of chattel slavery which bound their bodies to their masters. But still other shackles of slavery have been

clasped upon them morally, socially, politically and economically which are rapidly making this latter condition worse than the first. The demoralization is having disastrous effect over wide areas of Negro life. He needs this new emancipation or else the race is doomed.

I congratulate you for your courage. However, you are not alone in your thinking. Hundreds of southern white people are sharing your opinions. I am happy that you have the courage to speak out and boldly in God's name.

Please give me permission to publish your statement and other articles which you may wish to release upon this important subject.

Facing Pastoral Problems.

G. S. Dobbins, Editor

Ordaining and Calling of Baptist Ministers.

By the Editor

One of the most altogether baffling problems which confront Baptist ministers and churches today is that of the making and the breaking of the pastoral relation. It is reliably estimated that at a given time more than one-tenth of our 25,000 Southern Baptist Churches are pastorless; and according to the figures of Dr. Alldredge, our statistician, fully half of the men listed as ordained Southern Baptist ministers are without regular church employment. At one time it was declared that the average term of service was two years, although it is believed that this brief term of service has been increased during the past ten years of depression. As if this picture were not dark enough, again and again our attention is called to the cheapening and hurtful practices of "candidating and trial sermons," in accordance with which sometimes a vacant pulpit will have scores of men seeking it directly and indirectly, with churches "sampling" dozens of men before finally making a call. Of course these conditions are not universal, but they are sufficiently general to make the problem one which increasingly demands thoughtful and prayerful attention.

The Problem of Ordination

There is surprisingly little said in the New Testament about ordination. The word used by Jesus in Mark 3:14, "and he *ordained* twelve," is translated in the American Revision *appointed*, the Greek being from the word meaning, *to make*. When Jesus said, in John 14:16, "Ye have not chosen me, but I have chosen you, and *ordained* you," he used the word meaning *to put, place, set,* and again the Revision translates it *appointed*. Paul uses this word when he speaks of himself as having been "ordained a preacher" (1 Timothy

2:7). The word *ordained* is avoided in the revised translation in favor of *appointed* in Acts 14:23 concerning the "ordaining" of elders by Paul and Barnabas on their return visit to the churches during the first missionary journey. The Greek word here used means "to elect by stretching out the hand." Ordination as a church sacrament was a relatively late invention of the Roman Church, there being no hint of any such significance in the call to the gospel ministry during the first century.

Believing as we do in a special divine call to the Christian ministry, Baptists have historically insisted on a procedure of ordination or setting apart of those who have thus felt themselves called and in turn have gained the approval and recommendaton of their brethren. Such ordination is in accordance with the New Testament conception of a setting apart, but carries with it no sacramental meaning on authority whatever. Because ordination places the approval of the brotherhood upon a man, it should be exercised with great care and caution.

Obviously ordination is not a private matter. At this point no church has the right to assert its independence, but rather should magnify its interdependence since ordination is once for all, and a man so commended is thereby recommended to any Baptist church anywhere which may desire his services. Have we not often and in many quarters taken this matter of the ordination of ministers altogether too lightly? No hard and fast requirements may be set up if we are true to the New Testament ideals and practices. A fixed standard would tend in the direction of the ecclesiasticism which Baptists abhor, but this should not prevent us from agreement concerning certain principles in determining the call, the qualifications, the procedures in examination, and conscientious and scrupulous care in a matter so momentous and sacred as that of setting apart and commending to the brotherhood one who feels himself called to the ministry of Jesus Christ through the churches.

Should we seek to reach agreement concerning certain standards and ideals for ordination, such matters as the following ought to come under careful consideration:

1. The Procedures in Ordination

Recommendation of the candidate for examination by a responsible church, preferably the one of which he is a member.

A written statement from the candidate giving his reasons for desiring examination, and reasonable evidence of fitness to be examined.

The calling of a representative council, made up wherever practicable or ordained ministers and deacons, from a sufficient number of the churches to give the council truly representative character.

A sympathetic but searching examination into the candidate's Christian experience, record of previous Christian service, qualities of Christian character, proof of divine call, doctrinal and ethical views, knowledge of the Bible and Baptist history and practice, acquaintance with contemporary thought and problems, skills in preaching, teaching, and pastoral ministries, attitudes toward the church, the denomination, the kingdom of God, evangelistic and missionary commitment, theories and practice as to stewardship, understanding and appreciation of the sacredness of the office of minister, and agreement to give up the office voluntarily should he find himself unfit for the discharge of its responsibilities, or irreconcilably out of harmony with the fellowship into which he is receiving appointment.

An interval between examination and the service of ordination, so as to avoid embarrassment should the council see fit to withhold ordination or to recommend delay.

A dignified and worthy service of ordination.

The publishing of the results of examination and ordination to the brotherhood.

2. Qualifications of the Minister to be Ordained

A vital and growing Christian faith.

High moral character.

Adequate and appropriate reasons for electing to enter the ministry.

Satisfactory previous experience in Christian service.

Membership in a Baptist church, preferably in the church calling the ordaining council.

Adequate education in the background and work of the ministry.

Approval of responsible Christians who have known the candidate over a period of time.

Call to a definite work, except in unusual circumstances.

Ordination may be not only for ministry in a church, but also for Christian service as teacher, missionary, or official of a religious organization.

3. Suggestions from a Wise and Trusted Veteran

The editor of this department wrote to Dr. Frederick A. Agar, who for many years has served the Northern Baptist Convention as its "Church Efficiency Expert." Dr. Agar, now in his period of retirement, has proved his wisdom and trustworthiness through experience of more than a quarter of a century in the guidance of churches and in the counseling of ministers. Reduced to briefest statement, Dr. Agar's thought-provoking suggestions are as follows:

(1) Do we lay enough stress upon the proof that is offered upon the call of God? It is susceptible of real proof.

(2) Every candidate for ordination should be asked to prepare a written statement for presentation to examining council.

(3) The council often fails to function. A theological debate among members rather than an examination of candidate.

(4) I think we need to lay far more stress upon the voluntary interdependence of the local church in the matter of ordination, as an average minister is apt to serve more than the one church that ordains him.

(5) Preaching ability is only one of several qualities needed by a minister. He needs personality, administrative ability, teaching faculty.

(6) There should be some minimum of education required. Piety is no substitute for knowledge, faulty grammar, or lack of common sense and balance.

(7) A man may be a success in one pastorate and a failure elsewhere, so careful examination of the field as well as the man is often needed.

(8) Association and State Conventions should be given delegated authority to care for all preliminary steps. That is a democratic procedure.

(9) Every State Convention might well have a committee on pastoral transfers, and one on ordination. These committees should be related under the Southern Baptist Convention so that no one could jump from one jurisdiction to another, without second one knowing *what* and *why* of action of the other.

(10) Of course, I have long thought that some plan for equalizing salaries is needed.

The Minister's Call to a Church

1. The Choice of a Field

Much obviously depends upon being called to the right field. What factors should determine the decision to accept or reject a profound call?

(1) Accurate knowledge of the local situation. The size and nature of its demands upon the minister, the outlook for successful and permanent work, its advantages and disadvantages in making possible the type of work which the minister feels best fitted to undertake.

(2) Accurate knowledge of the church life. The size of the church membership, its present active membership, its leadership and organizations, its records for the past years, its equipment, its spirit, its unity, its attitude toward former pastors, its willingness to follow leadership, its standing in the community, its opportunity for growth.

(3) An inward drawing toward the work. The securing of the accurate information suggested above may reveal difficulties at nearly every point, obstacles and discouragements in many directions, negative answers to a majority of the questions suggested; but in spite of it all there may remain an inner drawing toward the community, the church, the people. While this feeling is not to be wholly determinative, it should have much weight in making the decision.

(4) A conviction that it is the will of God. This is, after all, the fundamental matter. To be able to fall back upon the conviction, "I am where God put me and wants me," will be a rock of refuge in many a storm of discouragement and disappointment. Better this sense of obedience than the biggest salary and the highest honors that men can bestow.

2. Conditions Governing Call and Acceptance

Much disappointment and unhappiness will be avoided if the prospective pastor succeeds in securing the right attitude toward himself in the negotiations which lead to the church's call, and if the church adopts the right attitude toward the man whom it is proposing to call. Experience has demonstrated that certain matters are of great importance, among which are briefly suggested the following:

Let the minister under consideration avoid every possible appearance of a "candidate" for the place. Political methods may be used for securing political offices, but the Highest Office must be above politics. This does not mean that the minister will refuse to visit the church or preach for the people, but that he will seek in every possible way to eliminate the thought that he is seeking the place or submitting himself to trial. To this end, the minister should request that pending calls of other men be disposed of before he comes before the church, and that his case should be settled before anyone else is considered. If ministers generally would bind themselves to this simple ethic, the iniquitous practice of "sampling" would soon cease, and churches would be much happier for it. Having more than one man before a congregation is a prolific source of contention and trouble, and should be discontinued for the sake of the churches even more than for the sake of the preachers.

The minister should not be invited to consider a pastorate unless the guiding committee feels reasonably certain that he is available and suitable. It follows that no minister should consider the possibility of a call unless he feels confident that it is of the Lord and not of man, and that he can honorably accept the call if it is extended. The "flirting" of ministers with churches is little less than a disgrace.

A church having been led to consider a minister with a view to his call, and the minister having been led to the possibility of accepting the call, contacts between the church and the minister should be frank, businesslike, sincere, comprehensive. Arrangements should be made on the occasion of the minister's visit for him to meet with a representative committee or group from the church, in a conference concerning questions relevant to the minister's abilities and fitness, and the church's opportunities, demands, and obligations.

Before the call is finally consummated, a letter should be written by the minister to the church, setting forth the conditions under which he understands his call to be made; and in turn a letter should be sent from the church covering its expectations and obligations. Such matters as the duration and termination of the relationship, salary, perquisites, expenses, residence, convention trips, vacation, increase of salary with growth of the church, and similar matters of importance should be included in the letter. Thus future misunderstandings will be avoided.

Co-operative Efforts Toward Solution

Obviously the problem involved in "ordination, vacancy, and supply" go beyond the jurisdiction and responsibility of a local church. The minister is ordained by authority of the local congregation, but his ordination is a matter of concern potentially to all churches of like faith and order at home and abroad, since he might be called to any church anywhere that desires his services, and his ordination would serve as his credentials. Ordination, therefore, is not a private matter but is a grave concern of the entire denomination. Since this is true it is ethically imperative that the council ordaining a minister consist of members of more than one church and that it shall be representative of the larger body of which the churches involved are a part.

Clearly it is an abuse of this sacred privilege of ordination for a man wanting to be ordained to name some of his personal friends and get the church to call these in as council. A much happier practice is that of inviting the churches of

the District Association to send their pastors and a corresponding number of deacons or other laymen to constitute the council. Baptists generally would not be willing to put the matter of ordination into the hands of an official group, but by all means there should be a representative and impartial council that will thoroughly investigate the candidate's call and qualifications, and recommend his ordination only when fully satisfied of his fitness. Dr. Agar suggests that the association is too close to the candidate, and that there should be representation on the council from the State Convention.

In the matter of changing and choosing fields we face two contrasting difficulties. One is the loose and unsatisfactory procedure according to which every church is a law unto itself and every minister sits under his own vine and fig tree and does that which is right in his own eyes. Democracy thus comes very close to developing into anarchy. In the intertwining of the lives of our churches and ministers, must we not recognize that there are mutual obligations? As a rule a minister is called from a church to a church. Do not these two churches owe each other something? If two to a hundred ministers are being considered by the same church at the same time, should they not be governed by voluntary committal to high Christian ethics? Has not the denomination an inescapable responsibility in the matter?

1. The Congregational-Christian Proposal

A Committee of Eleven was appointed by the General Council of the Congregational-Christian Churches to make investigation and recommendation concerning the placement of ministers. In the 1940 Book of Reports, the following recommendations appear representing the best thought of the Committee and the "Commission on Ministry." It is recommended that an agency be raised up with designation and functions as follows: (1) It will be called a "National Bureau of Pastoral Information." (2) It will function in close co-operation with the State Superintendents and they will be represented on its directing board. (3) Its function will not be to locate ministers in churches but to assemble and classify in uniform

records information about ministers and about churches. (4) This information will be made available to ministers desiring a change and to churches desiring a minister. (5) The services of the bureau will be especially used to facilitate the making of changes across conference boundaries. (6) The continuation of regional offices to be decided as the plans for the function of the national office are developed. (7) In accordance with the by-law of the General Council concerning the duties of the Commission, responsibility for the Bureau will be assigned to this Commission. (8) A tentative suggestion for its location is the city of Chicago and a tentative figure for its cost is $8,000.

In the meantime the Commission suggests the following principles for the guidance of all who may give counsel to churches concerning the securing of a pastor: (1) Urge the church to consult the denominational officials who are so placed as to render a constructive service. (2) Tell the truth, having taken adequate pains to find out what the truth is. (3) Familiarize yourself with the church in question. (4) Seek the welfare both of older men who have had experience and of young men who need it. (5) Be fair to the church where a man now is. Perhaps he has not been there long enough. (6) Make sure that the man whom you are commending to a church has a sound reason for moving. (7) Work through the duly appointed representatives of the church and not through unauthorized individuals.

2. *The Presbyterian Procedure*

According to the Presbyterian form of government, the Presbytery is considered a partner of the local church in the choosing of a pastor. The Presbytery assigns to a committee the supervision of the vacant churches within its bounds. When the pulpit of any congregation has been vacant for a longer period than twelve months, the appointment of ministers for the pulpit shall be made by the Presbytery, and shall continue to be so made until a pastor has been elected by the congregation and duly installed by the Presbytery. The General Assembly has a Secretary of the Committee on Vacancy

and Supply, with headquarters in New York City. The purpose of the several Committees is thus stated: "to assist Church and Presbytery Committees; suggest candidates when requested to do so; investigate the abilities and personalities of proposed candidates; and thus to help in right choices and to prevent mistaken choices." In an official statement concerning the matter it is said: "These committees and executives have a wider range of names from which to make selections than has a local church. Since it is the experience of most churches whose pastors have left them, to be deluged with applications from "willing" candidates, and since it is impossible for the average church to acquaint itself thoroughly with all these available ministers, co-operation with these Committees and Executives, especially with the Presbytery's Vacancy and Supply Committee, is urged."

The local Presbyterian congregation has a large measure of freedom in choice of its minister. The procedure officially recommended is that when a church becomes vacant a thoroughly representative pastoral committee be appointed. This committee should confer at once with the chairman of the Presbytery Committee on Vacancy and Supply, considering with him names already suggested, and receiving from him such names as he may desire to recommend. He may in turn consult with the Synod's Committee, or General Assembly's Department, or both. "The Church Committee and Presbytery's chairman should agree as to which is to make the contact with ministers who are to be considered."

As an aid in forming a correct opinion of a candidate, a question blank has been devised which he is requested to fill out fully. In like manner, question blanks are submitted to the churches, with a view to securing information desired by prospective pastors. From the list of possibilities, it is suggested that some three to five names be selected by the committee. It is urged that the church decide upon one candidate at a time. "The committee should then hear these men, if at all possible, in other pulpits than its own; preferably in the minister's own pulpit and without announcement of the committee's coming." Thus having eliminated as far as possi-

ble the element of "candidating," and having sought to bring together the minister and the church under the most favorable circumstances, it is believed that the call will be made with a minimum of lost time and confusion. "Having arrived at a choice and being reasonably sure of the willingness of the choice to accept a call, the committee may either ask this choice to preach in its own pulpit, or present its recommendations directly to a duly called congregational meeting." We read further, "It is desired that the vote to call may be made unanimous. Where this is not possible and any considerable minority is in opposition, it is usually wise to defer action; probably to dismiss this name from further consideration and to start anew." The call is then brought to its consummation thus: "The Congregation, having voted at a duly called meeting, presided over by a minister who is a member of that Presbytery, will elect representatives, usually two, to prosecute the call, both with the minister and with the Presbytery . . . The call should be for a pastoral relation, which involves installation."

Shall We Not Seek and Find "A Better Way"?

Sometime ago Northern Baptists appointed a committee on "Pastoral Changes," which made an extensive investigation by means of questionnaries, and then brought in a report which was given rather wide circulation. The most striking single thing about the letters received by the Committee was the almost universal dissatisfaction with the present situation. The following "Constructive Suggestion" were made as a result of this study:

1. A uniform and high standard of ordination. Ordain fewer and better men.

2. A careful, persistent education of pastors and churches in the best way to make pastoral changes.

3. Have a Committee—National, State, and possibly Associational—that will render friendly assistance when asked, to churches and pastors in making pastoral changes. For the help of this committee or these committees, let there be kept at State Headquarters a file of accredited ministers with full information as to education, experience and achievement.

Let there be kept also a file of all Baptist churches in the State, giving the record of each church in its dealings with pastors and in its work—such facts as any pastor would want to know about a church.

4. More actual dependence upon prayer and the higher leadership of God by both pastor and people so that when a pastor has entered upon his work in any church, it will be with a recognition that a higher leadership has put him there to which he must be responsible as a steward of God.

In Conclusion the Committee says:

"We, as a denomination, have planned wisely and well to educate young men of the Christian ministry. We have wonderful schools and gifted, consecrated teachers. Any lad who feels called to the gospel ministry can get a good education, if he wills. We are making wise and increasingly abundant provision for the declining days of the aged man of God. We are doing little or nothing in between to help a man find himself and a place of usefulness in the Christian ministry.

"Your Committee is unanimous in the belief that the time has come to improve our present haphazard methods in making pastoral changes. We believe our people themselves have shown their willingness to co-operate in some improved methods, and that they have pointed in the direction in which we, as independent Baptists, and independent churches, can safely go, losing nothing but gaining decidedly in efficiency and spiritual power."

Should not this investigation be pressed further? Perhaps a joint committee of Northern and Southern Baptists might press the inquiry with a view to securing further suggestions, looking toward better understanding, higher and more satisfactory ethical standards, a quiet campaign of education to clear up misunderstandings and eliminate bad practices, the elevation of the Christian ministry to a higher level and the establishment of the pastoral relationship on a more spiritual plane. Assuredly there can be found ways and means by which the ordaining and calling of ministers may be in accord with the sacredness and dignity of the office, and at the same time the historic Baptist principle of independence of churches and ministers be fully preserved.

Life Factors and Tendencies.

THE MANAGING EDITOR

American Christianity in War.

No war has ever more seriously perplexed and distressed earnest and honest Christians than the present war is vexing them in these United States.

The last twenty-five years have produced a far more extensive conviction of the deep incongruity, the essential contradiction of the Christian ideal and spirit and the whole mentality and system in which war is recognized as a legitimate method of men and nations. Early in the period nine governments by a compact expressly repudiated war as an instrument of international relations and in the adjustment of conflicting interests. Christians rejoiced in this and took it far more seriously than the event proves the politicians to have taken it. Now the repudiation is repudiated and the world is plunged into the hottest hell of armed imperialism in human history.

Religious and ethical leadership is puzzled and confused; and the everyman and everywoman Christian and patriot are balked in their efforts to see the right. From the political angle three powerful considerations press: national patriotism; belief that an essential philosophy of life is deeply involved—the democratic way of life arrayed against the autocratic; and, third, imperialism. The three are interrelated and not to be disentangled. Beyond all three lies the welfare of the human race as a whole and as a co-operative unity in the ideal of good men and of the one God revealed in Jesus Christ. There can be no question that the Christian ideal and, therefore, the Christian church, is with the human race to be redeemed and united in a universal brotherhood in the Kingdom of God.

Still, the conflict being on, desperately and urgently on, what is the Christian duty, individual and church? There lies the problem, the confusion, the heart-break. In the United States one group of preachers, associating laymen with them, are pressing a campaign to enlist full support for American

alignment with Great Britain to defeat Dictatorship and save Democracy as a necessary means of saving Christianity.

Opposing this group another, headed as is the first by a theologian, is plying us with urgent propaganda to exert every ounce of active influence to keep the United States out of this war, as out of all war.

Meantime Congress has passed the bill which places in the hands of one man absolute authority and power to do with any and all resources of men and means whatever he may determine is in the interest of "defense" of the United States; to do it in any part of the world in co-operation with any nation his judgment may approve. Congress could not without open and express contradiction of the Constitution delegate its responsibility of "declaring" war. But wars no longer need be declared. Japan set that fashion, in the modern world, in 1904. It is now the accepted way of dictator wars. By this act of Congress the President can make war on any nation so long as he does not "declare" it. He has had three years experience of not "discovering" wars violently waging in Asia and in Europe, because Congress had prescribed his course whenever he "discovered" a war.

Constitutions are in full operation in no nation of the world today. That is the irony of the situation when the "democracies" of the world are fighting to save the right for free peoples.

Here is the great complication. We cannot disentangle the interests of humanity, empire, and nation. Great Britain heads the vastest empire of all history. On the whole it has developed and progressively administered its empire in the interest of humanity and of each national and racial group within the empire; but with enough imperialism and exploitation and repression to make up a heavy indictment for those who are afflicted with Anglo-phobia, and wish to favor some other imperialism.

Germany has just enough of national need and of concern for world order to save her case from being utterly one of bare imperialism. Japan has the deepest national need and an honest concern for a considerable section of humanity, which together serve to blind her own eyes and those of some who

are not Japanese to the deep iniquity and inhumanity of the brutal barbarity with which she seeks to construct a powerful empire. Her course if she succeeds must involve subordinating other nations and peoples to Japan.

The United States has come in the course of its century and a half of expansion to the point where it must choose between mighty imperialism and supreme devotion to the welfare of the world. Its Government has identified these two, putting all the stress of propaganda on national need and human welfare, concealing, it may be from the very members of the Government, that imperialism is inescapably involved in its course.

In all this confusion what is Christian? What is the true Christian thought? What the right Christian course? Can we do other than seek in fullest understanding, in most sincere prayer, in reliance on the Holy Spirit's wisdom each to find his own way and to respect the decisions of our fellow Christians? We may be sure that the two poles of our thought and action should be "the mind of Christ," and the welfare of all humanity. To these all else must be subordinated. By the very principle of imperialism all empires tend to be anti-human, anti-Christian. Exclusive nationalism is equally anti-Christ and is the ground basis of imperialism.

God save the right!

A Note On Racial Relations

In connection with the Louisville Fellowship Center, where Dr. C. L. Jordan is splendidly representing the Baptists of the Long Run Association in co-operative gospel and welfare work with Negro Baptists, a mimeograph bulletin is issued. A recent issue carried a statement by Professor Edward A. McDowell, Jr. This was read by Dr. Marshall A. Talley, of the National Sunday School and B. T. U. Congress, Nashville, who wrote to Dr. McDowell a letter most of which is quoted following Dr. McDowell's statement. Dr. McDowell is now chairman of the Kentucky Interracial Commission. Students of the Seminary and of the Training School work with the Fellowship Center.

The Color Line

By Edward A. McDowell

Far too many Christians go with Christ as far as the color line but stop there. They refuse to accept the principle stated by Paul in these words: "There cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian; but Christ is all, and in all" (Col. 3:11). In refusing this principle they reject love as the fundamental motive of Christian conduct and deny the universality of Christianity.

Acceptance of the un-Christian demand of the color line is one of the greatest sins of Southern white Christians. Those who refuse to cross the color line with Christ accept the standards and traditions of the world in preference to the principles of the Kingdom of God. Many professing Christians would indignantly deny that the world dictates their conduct, but in the conduct of the average white Southern church member toward the Negro the standard of conduct is dictated by the traditions of the world, not by Christ. The white man shows contempt for his Negro neighbor when he calls him "nigger." Where in the teachings of Jesus can one find justification for contempt of one's neighbor? Jesus said, "Love thy neighbor as thyself"—not "Love thy *white* neighbor as thyself." In many other ways Southern white church members conduct themselves in an un-Christian way toward their brothers in black. Church women who give their money for missions in Africa employ Negro women in their homes at three and four dollars a week, forgetting that these servants must pay the same price for food and clothes that white people pay and forgetting also that the long hours of work keep them away from their own children who must grow up as best they can without a mother's care.

White church members who employ Negro men in their places of business and on their farms often pay starvation wages. White members of school boards vote large appropriations to white schools, small appropriations to Negro schools; fix white school teachers' salaries at a high level, colored school teachers' salaries at a low level. White members of

city administrations provide parks and playgrounds for white children, few or none for Negro children. White court officials and law enforcement officers often cause the Negro to suffer injustice at the bar of justice, and many of the people who are responsible for these injustices are church members who profess to follow Christ. But they follow Him as far as the color line and stop there.

The day has come for Southern white Christians to realize that the color line was not made by Christ but by the world.

Southern Baptist Historical Society

Luncheon

A luncheon meeting for members of the Society and the Convention Committee on Preservation of Baptist History will be held at Birmingham, Thursday, May 15, Molton Hotel, sixty cents, no tickets. It is requested that as many as can will plan to attend, including prospective members.

Materials

A number of people have sent materials during the year, minutes, important old letters, historical articles and others. Dr. B. D. Ragsdale has contributed almost complete files of minutes of the Georgia Convention. The society is grateful and eager for much more.

Microfilms

Through the active and efficient efforts of Dr. L. R. Elliott the society now owns microfilms of the weekly papers of the Baptist Missionary Association of Texas. This is the first step of a project which needs to be extended greatly, but will have to wait on financial resources. It is one of the most important developments yet made in the preservation of history and in the multiplication of rare and important documents of all sorts. It is in its earlier stages, but its marvelous value is demonstrated fully.

Needed 1000 Memberships

Surely there ought to be one in every 5,000 members of Southern Baptist churches sufficiently concerned and alert enough to our history to take a supporting membership in an organization for preserving the materials of that history and making them available to students of history. 1,000 annual membership at one dollar would free the officers for vast service. Then a hundred should take life membership at twenty-five dollars. Line forming at the left, don't crowd, but move promptly!

$5,000

The History Commission has a definite pledge for $5,000 toward the cost of the History of American-Southern Baptists, which is now in process with expectation that it will be ready by 1945. This noble gift is basis for seeking hopefully for ten or fifteen other deeply understanding Baptists to supply $1,000 each. Dr. John L. Hill is the Treasurer and soliciting commissioner.

Joint Memberships

The Kentucky and Alabama Societies and the North Carolina Society, which is only informally organized but definitely active, have arranged for complete co-operation in the plan for joint membership, by which payment of one dollar provides full annual membership in both the State and the Southern Societies.

John Leland Memorial

We have previously reported the unveiling last September of the Leland Memorial at Cheshire, Mass. A memorial is to be dedicated at Orange, Va., this spring.

Book Reviews

I. SOCIAL AND HOMILETICAL.

Protestantism's Hour of Decision. By Justin Wroe Nixon. The Judson Press, Philadelphia. 1940. 154 pages. $1.39.

In impressive fiction Professor Nixon has discussed the relation of the Protestant religion and democracy in the present world crisis. The enduring quality and features of the Christian faith are set out in the first chapter. Correctly he apprehends that in America for the first time in history the individualism of Christianity's basal insights into the worth of personality has had a field for free expression.

Chapter three outlines the equivalents of Protestantism and Democracy and prepares the way for discussing in the next two chapters "the economic crisis" which manifests the failures of both Protestantism and Democracy in this aspect of life.

A special chapter is devoted to war as the sinful denial in "the struggle for international order" demanded alike for religion and the democratic way of life in which alone the Christian faith can find social expression. Dr. Nixon classifies all citizens in the two groups, pacifists and patriots, a classification which is neither accurate nor exhaustive. Beyond both is the commitment of oneself to membership in the realm of God. Patriotism and pacifism (not exclusive terms) must both be informed by a passion for justice and truth among men and for all men as under God a universal brotherhood. The discussion of this subject manifests much clear thinking and carries much high suggestion. It is certainly true that "the order essential to secure the values which the Christian patriot cherishes has outgrown that of the national state," but no sufficient order exists, so that everywhere not alone "all over the Western world there are people who are looking wistfully toward a larger order."

Against this background the author seeks to point the way for Americans, especially American Christians. While he commits himself to the current resort to warfare to preserve or to make possible democracy, his great emphasis is on repentance, religious revival in the sense of ethical awakening and practical realistic expression of faith in righteous social order. We must take our Protestant faith very seriously if either Christianity or democracy are to survive. Democracy can survive only if it is Christian. One could wish for more explict emphasis on the Holy Spirit in our experience and life and on the need for the new man, made new by the work and continuous working of the Spirit.

W. O. Carver

The Minister's Manual. By J. M. Ramsey. The Revell Company. Price $2.00.

This is the thirteenth volume of this series. It is a good crutch, if the preacher needs a crutch. It supplies brief sermons selected from worthy sources, it suggests songs, readings, orders of services, prayer meeting messages for every Sunday in the year. The assumption is that the preacher, burdened with many tasks, will need and welcome ready guidance in his preaching ministry. If one can use this sort of help in such a way as to start him off in sermon planning and sermon preparation, that is, as a spring board and not a hammock, it may prove a real blessing.

J. B. Weatherspoon

Life's Intimate Relationships. By Talmage C. Johnson. Abingdon-Cokesbury Press. Price $1.50.

With guarded statement and elevated thought this book deals with the intimate facts and relationships of marriage and family life. In his treatment of sex and preparation for marriage the author bases his teaching upon the best authorities and writes with praiseworthy common sense. He writes mainly for parents who are the guardians and teachers

of youth, although a few chapters are for young people themselves. Among these latter are chapters on the Christian view of sex, the mastery of sex, the approach to marriage, and the attitude of children to parents. Other valuable chapters deal with parenthood and the problems facing men and women in achieving successful home life. Throughout the Christian motives and ideals are called upon to uphold the arguments.

In addition to the excellent treatment one finds a well chosen set of questions for further thought on the subject of each chapter, and an excellent bibliography dealing with the various aspects of the subject. J. B. WEATHERSPOON

Faces About the Cross. By Clovis G. Chappell. Abingdon-Cokesbury Press. $1.50.

Readers of Dr. Chappell's previous publication will welcome this new volume of sermons. With his vivid imagination, simplicity of treatment and vivid style Dr. Chappell bases his messages on the characters and actions of those who had to do with Jesus in the crisis of his crucifixion. Although the themes are taken from Judas, the robbers, Pilate, Herod and the others, the reader is not permitted to forget the crucified or the reflection of his glorious character and deed upon the lives of men today. J. B. WEATHERSPOON

Preaching From the Bible. By Andrew W. Blackwood. Abingdon-Cokesbury Press. Price $2.00.

In this very practical book Dr. Blackwood brings out of his own experience and a wide study of the methods of preachers many suggestions that will be of value to all who desire to make their use of the Bible fresher and more effective. Bible preaching is not easy (indeed no worthwhile preaching is easy), and the author does not try to make it easy. He rather proposes methods that require diligent Bible study. The virtue of the volume is that it proposes a variety

of definite procedures that will go far in making our preaching from the Bible interesting and intelligent and productive. Of particular value are the chapters on biographical preaching and the exposition of paragraphs, chapters and books of the Bible. There is an abundance of material illustrative of the methods suggested. Although little is said directly about the difficulties and problems of biblical preaching the author succeeds by his examples in solving a number of these problems. In many ways the book supplies a real need.

J. B. WEATHERSPOON

The World Today. By Alfred M. Rehwinkel. Concordia Publishing House, St. Louis, Missouri. 1940. 107 pages. 50 cents.

The modest appearance and price of this little volume may decide the person whose glance falls upon it casually. But it contains so many valuable statistics and quotations from worthy sources, and is so realistic in its frank and honest facing of the problems that confront Christian people in our day that one does not hesitate to recommend it for careful reading. Christians in the political and international world, facing social and economic problems, and seeking to deal realistically with the claims of other religions, this is the sweep of the author's thought. The volume is not a profound examination of these problems but it is a provocative interpretation of certain very important angles of them. H. W. TRIBBLE

II. MISSIONS AND HISTORY.

Not to Me Only. By Caleb Frank Gates. Princeton University Press. 1940. 329 pages. $3.00.

Fifty-one years a missionary of the American Board in Turkey, Dr. Gates began in normal pioneer service in the Eastern territory of Turkey, now included in Iran, Syria and Armenia. He soon found major service in training youth in village schools; became head of Euphrates College, guiding it through most difficult vicissitudes and interruptions; then for almost a third of a century was president of Robert College, an institution known in all informed missionary circles as one of the supremely influential institutions in mission history.

In this long period of varied and ascending service Dr. Gates had experience of all the conglomerate and conflicting conditions of races, religions, degrees of poverty, ignorance, longing and character that make up that motly and baffling medley that is subsumed under the designation "The Near East."

He came also into close relations with the political authorities in this period of most extraordinary change. Recall that the "Young Turk" revolution, the World War, the Lausanne conference, the League of Nations all came in this period and all demanded competent leadership on the part of Christian missionary forces in an era when the Turkish Empire was disintegrating and being broken asunder, and then a narrower but far more vigorous Turkish nation coming into astonishing growth and recognition.

Dr. Gates tells the story with becoming modesty but inevitably discloses how he became the friend and counsellor of statesmen and churchmen. He had widest recognition of his ability in three continents.

His active work ended in 1932 and he retired to Princeton where at eighty he rests from his labors but does not forget them nor experience being forgotten. His story moves with

deliberation, with no effort to add dramatic touches to a narrative that is crowded with actual drama, tragedy, and triumph. It becomes clear that his appreciation and admiration of the Turk grew through the long years. To some it will seem that it was overdeveloped. W. O. CARVER

Can a Religious Democracy Survive? By Gaines S. Dobbins. Fleming H. Revell Company, New York. 212 pages. $1.50.

With the major part of the world seriously debating whether the democratic way of life is basically sound we do well to examine afresh the claims of a religious democracy. It is often said these days that Christianity might live without democracy, but democracy cannot live without Christianity. The question is also being raised whether a democratic form of religion can exist under a totalitarian government. This book is a very helpful introduction to the study of that question. Seven of the eight chapters deal with the development and contribution of Baptists within our American life. The major emphasis is upon the progress that Southern Baptists have made, and the problems that Southern Baptists face in enlarging their ministry. It is a fascinating story, the growth from small beginnings to a vast network of promotional organizations bearing fruit in Sunday-schools, training unions, missionary societies, laymen organizations, and conventions. Baptists have been pioneers in charting the course and formulating policies for these various types of church work, especially with reference to training unions, student work, and daily vacation Bible schools. With his rare skill and usual diligence Dr. Dobbins has brought into an attractive form a wealth of material concerning the progress and contribution of Baptists. It is to be assumed that our own people everywhere will be anxious to possess a volume that presents this material in readable style, but students of church life and problems from other denominations will find it equally interesting and rewarding.

Incidentally in connection with the presentation of the historical data the author leads the reader to take account of

some of the most acute problems of our day. Can denominations co-operate without merging? Can a denomination preserve its independence without being isolationist? Must we choose between independence and interdependence? These and other questions of equal importance are considered. But it is in the last chapter that Dr. Dobbins brings us to ask whether a religious democracy can survive the present world turmoil. On the basis of the study of the material presented in seven chapters the reader is prepared to take a look into the future. The author's conclusion is that "Baptists and all other democratic religious bodies have a very great stake in the preservation of democracy and in the making of a democratic world. This is not to be sought as a primary objective, but must always be kept in the circumference of our thought and effort as a by-product, a concomitant, of our fundamental program of evangelization and Christianization. A genuinely democratic environment is most favorable for the growth and progress of free church bodies; and their growth in numbers and in power, and the progress of their doctrines and ideals, make for democracy throughout the world."

This is a book to be read today and to be put on the shelf and kept handy for frequent use. As Southern Baptists celebrate their 50th anniversary of the establishment of the Sunday School Board, no better volume can be put into their hands for inspirational and informational reading.

H. W. Tribble

Milton in the Puritan Revolution. By Don. M. Wolfe. Thomas Nelson and Sons. 1941. 496 pages. Price $4.00.

This is a large book, not easy reading, but every page is packed with valuable history, and often with even more valuable interpretations and social implications. There is not much of the biographical—perhaps not enough—but a "taking for granted" that the reader will know more about Milton (1608-74) than is the "fashion" today. Like Bunyan (1628-88) his contemporary, Milton has not made the appeal to "rising

generations" for these latter years that he deserves. Just now, however, both Bunyan and Milton have come into a new day of appreciation, for young and old; and the author's superb volume will be recognized not merely as *timely* but as *timeless*. The years of research and reflection required to produce this book, will be doubly rewarded by its appearance at the very moment when all of principles of human decency, freedom, both civil and spiritual, are being attacked with an acumen and viciousness never known before. The sane leadership in Britain and America today, need greatly the spirit and insight of Milton and his kin; and here in this volume they can find the thrill, the principles, the instruction and the *example* that *they* most need, and that everybody needs, in hours like our own.

To adequately review the book, because of such vast historical data, would be to reproduce it, largely. Two worthy quotations precede the "Preface." Then follows a "Chronology of Milton's writings" and an interesting "Introduction." Fourteen rich, rare chapters comprise 351 of the 496 pages. The rest are taken up with five appendices, notes, Bibliography, Index, etc. This is a book for today, for all students of history, government, religion and freedom. F. M. POWELL

The Great Century: Europe and the United States of America. Volume IV in A History of the Expansion of Christianity. By Kenneth Scott Latourette, D. Willis James Professor of Missions and Oriental History in Yale University. Harper and Brothers, New York and London. 1941. 516 pages. $3.50.

We have previously introduced our readers to this, the first elaborate history of the expansion of Christianity through its whole course, in connection with the appearance of each of the first three volumes. With this fourth volume we enter the period of modern evangelical expansion. To this period three volumes are to be devoted, besides a final volume of summary and appraisal. The modern era is being treated by territorial sections, beginning very properly with

Europe and our United States. The period covered is in general from the French Revolution to the World War, 1789-1914.

The setting of Christian expansion in the main current of the history of the two continents involved has first attention. Then, within the limits possible in even so large a volume, the chief facts of the expanding growth of Christianity and the influencing contacts are brought in review. All branches of the Christian movement and all its phases are presented in orderly arrangement.

After four chapters giving the general setting and the processes of the expansion, Europe receives sixty-five pages, with emphasis on Jews, Pagans, Moslems and "Missions of Christians among other Christians." Much the largest part of the volume is very properly devoted to the United States. The closing chapters are devoted to the influence of the environment on Christianity and of Christianity on the environment.

These volumes are available independently. For most of those who can buy only one of the four volumes this is by all means the one. The subsequent volumes obviously will also be on the *must* list for missionary leaders.

W. O. Carver

London. By Sidney Dark. With Illustration by Joseph Pennell. The Macmillan Company. 1938. 139 pages. Price $1.39.

Paris. By Sidney Dark. With Drawings by Henry Rushbury. The Macmillan Company. 1939. 176 pages. Price $1.39.

These two wonderful volumes by the same, inimitable author, but with different illustrators, come at a unique time in world history. "London" has 55 etchings and drawings, "Paris" has 56. One believes that Rushbury has really excelled in his drawings, while Pennell's etchings are supreme art.

These books are not "guide-books" in the usual sense, but popularly presented history, by a master of description of those things that have meant most to him, in long residence in

these two foremost, world-cities of Europe. One believes, however, these volumes are *destined* to become guide-books, because of the tragedies that have lately befallen, and the havoc and vandalism still being wreaked upon these two beloved cities. These books will be of inestimable worth, both to those who have visited London and Paris, and to those who have not. To the former, they will serve as blessed reminders, and to the latter, as much thrilling information about a London and Paris that will never be again, at least as they were when these volumes grew out of the rich, warm and intimate experience of the versatile author, before the mad-dog-scourge of all decency began to act natural! Get these volumes, both for the study and the easy chair.

F. M. POWELL

American Mirror. By Halford E. Luccock. The Macmillan Co., 1940. 300 pages.

We quote some significant paragraphs from the cover page of this remarkable book. "Here is a candid camera picture of the ten tumultuous years of American life as expressed in the literature of the decade from 1930 to 1940. The theme of the book deals with the impact of the dark years on the minds and lives of people, when 'the merry-go-round' broke down. The fiction, drama and poetry of the period are examined as the recording of the heart beat of a nation, and the fever chart of its life.

The 'hungry thirties' were a decade of confusion, when the enchantments of the confident 'twenties' were drowned out by the chorus of ten million unemployed. New forces were emerging; the spirit of skeptical scrutiny was abroad; a new social awareness developed—sheer hunger emerged as a central theme of life and literature.

"American Mirror" considers the authentic expression of this vast spread of experience in the works of the American novelists, dramatists, poets, and essayists of this turbulent era. It surveys this changing tide from the standpoint of its ethical, social, and religious significance in American life and thought."

There are ten chapters in the book with the following title-heads: 1. The Valley of the Shadow. 2. Some Literary Trends of the Nineteen-thirties. 3. The Candid Camera at Work. 4. Exploring the Inner World. 5. The Impact of the Depression. 6. The Voice of Labor. 7. Of Mortgages and Migrants. 8. The Drama and Social Issues. 9. Social Poetry. 10. Religion—Implicit and Explicit. 11. War and Peace.

These chapters and discussions—of necessity limited—aim to give a picture-history of the decade just ended—is it ended?—as reflected in the literature, the stage, contemporary organization, the pulpit, etc., from the particular viewpoint, even if restricted vantage-point, of the capable and interesting author. The book abounds in pungent, often startling statements, and, while one will not always agree with the author, yet no one can view this "Candid Camera" *review* of the past decade and remain and think and act the same afterwards. "Things" *aren't* the same, many of them once thought fixed for all time, are gone forever; some of these should have perished long ago, but as usual, much of value has "gone with the wind."

F. M. Powell

III. THEOLOGY AND EDUCATION.

A Preface to Christian Theology. By John A. Mackay. The Macmillan Company, New York. 1941. 187 pages. $2.00.

Christians generally should welcome the revival of interest in theology that is abroad in Christian lands. The trends within this general stream of inquiry deserve careful study. Some of them are altogether wholesome and encouraging. The influences that radiate from men like Karl Barth and Kierkegaard are contributing to a trend that moves definitely toward a strong evangelical faith. That flavor is to be found in a very attractive form in this volume. The book is just what the title suggests. It is a *Preface,* not exactly an introduction to the vast field of theological study, and certainly not a treatise designed to set forth a systematic interpretation of the Christian faith. As a preface, it seeks to establish an atmosphere favorable to the study of the claims of the Christian faith upon our lives.

The author is a Scotch Presbyterian. He is President of the Princeton Theological Seminary, and his book contains the substance of the Sprunt Lectures delivered at Union Seminary, Richmond, Virginia, early in 1940. He recognizes an attitude of "quiet desperation" that seems to be growing among Christians in the present world crisis. We are, he says, on "the modern road to Emmaus." We need to listen to the living Christ. In good Barthian manner, or in agreement with an emphasis that was promoted in the early stages of the Crisis Theology, or, as many today would suggest, in line with the central Biblical emphasis, the author suggests that the true viewpoint for us to adopt in the study of the Christian faith is that of the traveler on the road rather than the spectator sitting in a balcony overlooking the road. Realism in appraising the divine revelation that comes to us through Christ and in relating the significance of that revelation in a practical manner to the pressing problems of everyday living, that is what we must seek today.

The author's ready and incisive references to contemporary literature for indicating the relation of Christian thought to current world problems adds value to the book. Surely the reader will find his appetite whetted for further reading, and the quotations and footnotes will give valuable guidance for such additional reading. Some may not agree with his position concerning the necessity for working out our common Christian faith in some tangible expression of general Christian fellowship, but a sympathetic reading of his discussion will help anyone.

Can Christians discover a basis for inter-denominational fellowship that will promote the interests of the Kingdom of God without sacrificing any of the essential principles of our denominational faith? The author suggests that we are under obligation to explore such a possibility. His discussion is sane and clear. H. W. Tribble

Our Prodigal Son Culture. By Hugh Stevenson Tigner. Willett and Clark, Chicago. 1940. 162 pages. $1.50.

Everyone realizes that there is something wrong with our world. Not a few have taken in hand to say just what that something is. One grows almost weary of the diagnoses and the prescriptions for a sure cure of the world's ills. But this one is different: it rings true; it digs deep; it reaches up!

The thesis of the book is "that the Hebrew-Christian religion contains truths which are not only still valid but also indispensable for the preservation and advance of civilization; that modern culture made a fatal mistake in trying to cast these truths aside as the outworn garments of an immature age; and that our saving help lies in a rediscovery of this religion, a re-establishment of its spiritual authority, and a fresh conversion to its outlooks, insights and values."

It is the kind of book that makes one want to stand up and preach—preach like an Old Testament prophet, preach like a Savonarola! It is a call to repentance for the shallowness and self-worship of our modern age. It is a call back to the church, back to the eternal verities, back to God.

Naturally in a book which attempts so much, and with such boldness, there are statements which may be questioned. Not everyone will agree with all the judgments of the author. But even his severest critics, if sincere, must be made to feel uneasy in the presence of his incisive analyses.

There is one note which is lacking: that is, the note of the Cross. Christianity is defined in three words, "God is love." There is an incomplete grasp, apparently, of the tragic necessity of redemptive suffering in the cosmic scheme. But perhaps the author is saving that for another book.

At any rate, there is in this one little book sufficient to provide food for thought, room for argument, recourse of repentance, and stimulus to action. It is almost what the publishers claim it is—"a knockout!" H. C. GOERNER

Man of Spain. By Joseph H. Fichter. The Macmillan Company, New York. 1940. 349 pages. $2.50.

Serious students of the philosophy and theology of the society of Jesus will welcome this book. It is a biographical study of one of Spain's great philosophers. It is well done, both as to the use of sources and as to the form in which the result of the study is put. It is not the most readable book to be found, but there is a happy combination of factual material and pleasing style. Catholics generally will welcome the book, but Protestants as well will gain information from studying it. Here is a good chance to become better informed concerning a very important period in Jesuit history, and at the same time to become acquainted with one of the chief influences in Jesuit thought. H. W. TRIBBLE

The Meaning of Revelation. By H. Richard Niebuhr. The Macmillan Company, New York. 1941. 196 pages. $2.00.

It is an encouraging sign of basic trends in Christian thought to find so many good books coming from the press bearing upon the general problems of revelation. Four years

ago the symposium on *Revelation,* edited by John Baillie and Hugh Martin, gave a general survey of the field. A year later came *Revelation and Response,* by Edgar P. Dickie. This was followed a year later by *Our Knowledge of God,* by John Baillie. Then last year came *The Christian's Knowledge of God,* by W. W. Bryden. Last year also Edwin Lewis gave us *A Philosophy of the Christian Revelation.* These are by no means all, but they are worthy specimens of the thinking that is being done by leaders in Christian thought in our day. And now comes Richard Niebuhr's treatise on *The Meaning of Revelation.* Those who read his *The Kingdom of God in America* will expect clear and constructive thinking in this volume, and they will not be disappointed.

The author approaches revelation in the perspective of historical relativism which he regards as playing the "same role in our thinking that the idealistic discoveries of the seventeenth and eighteenth centuries and the evolutionary discovery of the nineteenth played in the thought of earlier generations." But he is very careful to establish clearly and soundly his viewpoint concerning history. He does not mean the spectator's observation of events as they occur, or as they influence other events in history. He means rather the interpretation of an experience in which an impact is made upon man by the presence of God. Not man's quest for God, but his recognition of the presence of Deity acting purposefully upon history from without. The inspiration of Christianity does come from history, but it is from the history that centers in the consciousness that man has that something has happened to him which relates him directly to God. Revelation, then, means that special occasion, or those occasions, through which an image of God is provided for us by means of which all the occasions of personal and social life become freighted with special meaning. History issues from and is determined by such revelatory occasions.

Thus revelation is unique and yet subject to progressive validation. "So history based on revelation became a history of revelation." Because it is the self-disclosure of the divine Knower revelation involves a revolution in religious knowl-

edge. In it God meets us not so much as the unconditioned but as the conditioner. Man does not discover God whom he may know, but he discovers himself as known by God. His task then is to walk in the light of the knowledge of God and man that is thus imparted to him.

So runs the reasoning of the author. He attempts to blend the historical relativism of Troeltsch with the transcendentalism of Barth. Troeltsch furnishes the perspective while Barth provides the anchorage. Each corrects the weakness of the other. The result is not an adequate interpretation of Christ as the revelation of God, but it is a helpful introduction to the Christian doctrine of revelation in the light of modern thought. On that score it is to be heartily recommended.

H. W. Tribble

"Eternal Security" Insecure; or The Heresy of "Once in Grace Always in Grace." By Ray B. White. Pillar of Fire, Zarephath, N. J. 1940.

This booklet of 109 pages, paper bound, (price not given, but probably is 50 cents) is a sharp criticism and rejection of the Calvinist doctrine of perseverence. The appeal is to the Bible on the basis of the proof-text method.

H. W. Tribble

IV. BIBLICAL AND PRACTICAL.

For God Was With Them. By T. E. P. Woods. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 150 pages. $1.00.

The sub-title of this book expresses accurately the scope of its contents: Some of God's messages through the lives of men and women of the past. Nothing is more fascinating and instructive than biographical material presented attractively and in a setting conforming to contemporary conditions and events. To make Bible characters move across the pages of history, speaking clearly their messages to their contemporaries and times, is a most effective way of teaching. The author of this work does that in a beautiful manner and has succeeded in producing a work of real charm and value. It is highly commended both for its contents and its spirit.

J. McKee Adams

Strategic Debating. By Roy Earle Harlan, Jr. Chapman and Grimes, Boston. 1940. 157 pages. Price $1.00.

This book is *different*—but so is the author. If you'll read this book, regardless of *what* you think, you will *think!* The author, a nationally known ace debater on the Union University debating team, 1933-37, won consecutive contests in those years with such "monotonous regularity" that he practically became the scourge of the Forum. This book not only explains how he did it, but gives you the clues by means of which you can go out and win a few yourself! and before you are half through reading the book, you'll find yourself *wanting* to cross swords, in a friendly, ethical manner, with some formidable opponent who "bested" you before this book was published.

After giving "our record" for the years 1933-37, and a brief: "Why I wrote this book," the author plunges in to heart of his subject, and in some twenty-three, short, pungent chapters,

tells you more interesting and useful things about debating than you can find in an average library. There is not a dull paragraph in the book, not a suggestion of "trickery" in outwitting your opponent, but a fine spirit, keen, clean humor, racey style and incisive logic. One thinks of the author most easily however, as an excellent student, a faithful friend and an up and coming preacher. F. M. POWELL

Sabbath Observance; the Lord's Day in Our Day. By W. O. Carver. The Broadman Press, Nashville, Tennessee. 1940. 89 pages. 65 cents. Sixth Book of my Covenant Series.

This book is on a subject which has been greatly neglected in recent years in writings which are free from controversy. It is hoped that it will be the stimulus to a new literature on the Christian use of the Lord's Day. The widespread distribution of this book ought on the one hand to lead devoted people to value the Lord's Day more highly and on the other hand to serve as a warning to those who abuse the day that they are undermining not only the day but the very structure of the Christian religion. Dr. Carver has helped us greatly at the close of the book in recording his own personal conduct on the day in regard to study, reading, travel, etc.

LEO T. CRISMON

Helps to the Study of the Bible. Oxford University Press, New York.

The publication of this the second edition of a justly popular work will be heartily welcomed by all students of the Bible. Brought together in compact form it is a treasure-chest of useful and authentic information upon practically every aspect of Bible study, including general facts bearing on the Canon of Scriptures, languages of the Old and New Testaments, authenticity of the Bible, integrity of the text, ancient versions, and the development of English Bible history. In addition one may find here separate discussions on every book

of the Hebrew and Christian Scriptures, the Apocryphal books, together with numerous tables of chronological, historical, and archaeological interest. The final division of the book sets forth in useful and convenient form the principal facts regarding Palestine, its inhabitants, physical geography, and customs. The work has a General Index, Index of Proper Names, Subject-Index, Concordance, Indexed Atlas, Maps, and numerous illustrations with full explanation. This work should be in the hands of all Bible students.

J. McKee Adams

Harper's Topical Concordance. By Charles R. Joy. Harper and Brothers, New York. 478 pages. $3.95 net.

This new type of Bible concordance will prove helpful to students who want the verses arranged by verses. 2,150 topics are provided with over 25,000 texts in the proper place. It is not an abridged concordance of the older kind but a wholly new book. The minister who preaches topical sermons will find it especially helpful. It will save much time and will make it possible to use many appropriate texts that would be unnoticed.

Kyle M. Yates

The Bible in its Ancient and English Versions. Edited by H. Wheeler Robinson. Oxford University Press, New York City. Including Bibliography, Chronological Table and Indexes. 337 pages. $3.75.

This excellent work should quickly find its place among the vital helps at the disposal of every preacher of the Word. The scope of the book is inclusive of the successive stages by which the English Bible has come into our possession and delineates in scholarly manner the marvelous history of the translation movement. Beginning with the Hebrew Bible the development is carefully sketched through the Greek Bible, the Syraic and the Latin Vulgate to the English Versions of the modern period. The Editor-in-chief contributes several of

these studies closing with a splendid presentation on *"The Bible as the Word of God.* Here is a corpus of information regarding details of Bible history which is indispensable to the teacher and student. The work is comprehensive, giving accurate and authoritative data on practically every phase of the historical and critical approach to the Scriptures. Naturally the work is for reference purposes and will be found a ready help to every minister, teacher and student. One will find among the more common views of conservative appraisal occasional liberal views but these accentuate the value of the work in presenting a complete picture. Careful reading is necessary together with discrimination of high order. The book is highly recommended. J. McKee Adams

Treasury of David. By C. H. Spurgeon. Condensed by David Otis Fuller. Two volumes. Zondervan Publishing House, Grand Rapids, Mich.

Preachers who like to preach from the Psalms will welcome this new edition of Spurgeon's sermons. These notes are voluminous, attractive and usable. Each Psalm has its own treatment with comments, illustrations and helps. The volumes are large but well printed and well bound.

Kyle M. Yates

Living Where Jesus Lived. By Emma Jewell Ross. Macmillan Company, New York. 111 pages. $1.50.

The author of this little book gives us a vivid story of her travels through Palestine and certain sections of the Mesopotamian area. One of the most attractive features of the work is found in her descriptions of contemporary life and conditions in relation to ancient customs and usages. Commendable also is her frequent use of the Scriptures to set forth the historical and social framework in which events occurred. Probably too much credence is placed in stories told by guides, a shortcoming characteristic of many travelers. More

serious, perhaps, since the work is supposed to be authoritative, are the unintentional errors in geographical, archaeological and Biblical details which should have been accurately checked. The work on the whole, however, is interesting and will prove helpful, particularly in the reverent approach to and study of the land where Jesus lived and labored.

J. McKee Adams

When God Stands Up. By E. C. Sheridan, D.D. Zondervan Publishing House, Grand Rapids, Mich. 131 pages. $1.00.

In this work we have a study of anthropomorphisms or human representations of God in the Bible. The approach to the study is unique and the author succeeds in producing a work of real merit. The subjects treated include God's Heart, Eyes, Back, Arm, Face, Ears, Voice, Feet, Hands, and Flesh. In close association with each aspect presented, he discusses the theological doctrines involved and practical truths. These matters are not presented from a purely theological and technical viewpoint but more from the point of meditation. As a consequence the devotional element in the book is refreshing and will be found of genuine value. The work will be welcomed by many students both lay and ministerial.

J. McKee Adams

Church Loyalty. By William Hall Preston. The Boardman Press, Nashville, Tennessee. 1940. 90 pages. 65 cents. Fifth Book of my Covenant Series.

Writing from the viewpoint of the college student primarily, the author of this book really magnifies the church. He states that the underlying purpose in writing the book is an ideal. "The ideal is for a college graduate to go forth from college halls with a diploma in one hand and a church letter in the other, ready to give his best in service for Christ and others" (p. 25). This is desirable in regard to deacons, Sunday-school officers and teachers, and leaders in men's work and

women's work as well as pastors, because after all we need so many more of them than of pastors. If they in college and university received such vision as is set forth in this book, what team mates they would make for trained pastors! We who are pastors of churches can readily recommend the reading of this book to our young people, whether they are students or not because of the emphasis it places on all the organized work of our churches. LEO T. CRISMON

The Spade and the Scriptures. By James C. Muir. Broadman Press, Nashville, Tennessee. 75 cents.

This book is one of a planned series of studies in Sunday School training courses promoted by the Sunday School Board, Nashville. The present work covers the field of archaeology and the Old Testament from the era of Abraham to the restoration under Ezra and Nehemiah. The arrangement of the book is excellent. The material presented is handled with discrimination in support of the trustworthiness and accuracy of the Scriptures. Many illustrations add greatly to the value of the work. The author has not sought to be technical in the treatment of the various topics but has chosen to discuss them from the laymen's standpoint. This enhances the value of the work for all students of the Bible. We recommend the work and trust that it will be widely used throughout the Convention territory. J. MCKEE ADAMS

We Gather Together. By Grave W. McGavran. Friendship Press, New York. 1941. 121 pages. Cloth $1.00; paper 60 cents.

This book, written for boys and girls of junior age, contains twelve stories describing the worship of Christian groups in different parts of the world. The stories are based upon true incidents, and are enriched with accurate portrayals of manners and customs of various peoples.

The author was born in India of missionary parents, and is a graduate of Butler College and Boston University. She

has had a wide experience in the field of missionary education. She is also the author of "Jewels the Giant Dropped" and "Far Round the World." Used as material around which to build the departmental worship programs for Juniors, the stories should result in a deepened devotional experience, widened Christian understanding, and increased missionary interest.

H. C. GOERNER

Hearken Unto the Voice. By Franz Werfel. The Viking Press, New York. 780 pages. $3.00 net.

Every preacher should know and appreciate the Prophet Jeremiah. The full background should be understood. The surrounding nations with their religious customs, literature and sacred books must be examined. This great novel does all of this for us. The material is handled in a delightful way. The times of Jeremiah are presented vividly and accurately. The characters live before us in an unforgettable manner. Egypt, Palestine, Syria and Babylon are opened to us.

It is a thrilling story that will keep young and old reading to follow the adventures of Jeremiah. The author says: "Ever since my youth the hero of this book has occupied my thoughts, but it seems as if this day, with all its storming and suffering, had to come before I found courage to look him truly in the eye. Now I believe that I have delivered my soul of all that burned for utterance and was given me to say."

KYLE M. YATES

V. MISCELLANEOUS.

By-Paths in the Bible Country. By C. A. S. Dwight. The Bible Institute Colportage Association, Chicago, Illinois. $1.00.

"This book is different. Departing from the usual procedure, in presenting brief Bible studies in book form, Dr. Dwight takes the reader through the Scriptures—stopping at the seldom-discussed passages along the way, much as the nature lover takes to the by-paths and deep woodlands to find the rarities of God's creation. Here are choice three-minute messages that will be welcomed by all who love God's Word." The reader will find many helpful suggestions in the little book particularly in quiet hours of devotion and meditation.

J. McKee Adams

God on the Bowery. By Charles J. St. John. Fleming H. Revell Co., New York. 1940. 155 pages. $1.50.

"Hard Boiled Samaritans" is a phrase coined to describe the attitude and actions of the superintendent of the Bowery Mission and his helpers. Manly men, used to seeing the seamy side of life, they believe that a "down-and-outer" needs first to be fed, shaved, bathed, and clothed before much progress can be made toward saving his soul. They also know that no amount of soap and water, disinfectant, and soup can effect the permanent rehabilitation of a fallen man apart from the regenerating grace of God. They aim to supply both the physical and the spiritual elements needed by transient derelicts who gravitate to New York City and find their way to the historic old Bowery.

Charles St. John, the present superintendent of the Mission, who writes this engaging story, is a native of Mississippi, a Southern Baptist, who after being reclaimed from a life of drunkenness and sin, gave himself to the ministry of

such men. Both the story of his own conversion and the description of the conditions faced and methods used in his city mission work are interesting reading.

The author believes that every young preacher should spend a year or two in such a mission before settling down in the pastorate. This may not be practicable, but reading the story will partly supply the lack of such experience. The book should deepen the sympathies, and quicken the soul passion of every reader. H. C. GOERNER

Christian Ownership. By Charles A. Maddry. The Broadman Press, Nashville, Tennessee. 1940. 95 pages. 65 cents. Seventh Book of my Covenant Series.

The author of this book is one of the prominent younger pastors in the Southern Baptist Convention. While the tithe is emphasized, it is not stressed out of proportion in that the correct use of all one's possessions is included, nor is undue material reward promised to those who tithe. Though the primary subject is material possession, "Christian Ownership," the author also stresses a life consistent in other respects with this Christian practice. The book is helpful to students for whom suggestions are given in tithing their income, allowances, or gifts, though it is written for Christians generally. LEO T. CRISMON

From Egypt to the Golden Horn. By George Sergeant. Revell Company, New York. 254 pages. $3.00.

Although this work does not come from the hands of a profesional geographer, historian and Biblical critic, it may be easily regarded as a contribution of great excellence in each of those fields of investigation. The author handles his subject matter with skill and the results of his observations are chronicled with keen insight, discrimination, and appropriateness. In addition, Judge Sergeant has here brought together a treasure of information, gleaned from much reading and

diligent study, which enables the student to orient himself at every point visited and to put into proper historical sequence events referred to. The book is written in a happy, free-flowing style, and will prove enjoyable reading both to layman and to the more technical minded. The reviewer takes pleasure in recommending it as a splendid piece of work. It deserves wide circulation.

J. McKee Adams

Books Received.

Story and Verse For Children. Selected and edited by Miriam Blanton Huber, Ph.D. The Macmillan Company. 1940. 857 pages. Price $3.50.

The most complete, useful, usable and graded book in its class. Selections, arrangements, instructions, etc., make it the classic; any one of the several divisions is well worth the price of this priceless volume.

Church Symbolism. By Marjorie J. Purdick. Chapman and Grimes. 1940 (second printing) 32 pages, illustrated. Price 25 cents.

The Medieval Papacy In Action. By Marshall W. Baldwin. The Christendom Series. The Macmillan Company. 1940. 113 pages. Price $1.00.

Surveys the period from the accession of Leo IX, 1049, to death of Innocent IV, 1254, from the Roman viewpoint.

Gullah. By Mason Crum. Duke University Press. 1940. 351 pages. Price $3.50.

Negro life in the Carolina Sea Islands. Dr. Crum at his best in giving the fullest and most interesting account of a largely isolated section of our negro life, not only from the scholarly angle, but from the sympathetic standpoint of one who still remembers many gracious touches from his childhood associations. Source material, incidents, etc., combined with an easy style make this a must volume to growing numbers who belatedly are becoming interesting in our negroes.

F. M. POWELL

Better Than Bonds!

You are looking for a good investment. You want security with the highest possible yield of interest. Where can you get that combination better than in books? A good book remains a secure investment, and it yields dividends every time any part of it is read.

Take a look at the list given below. Read again the review of each given in this issue of The Review and Expositor. Then send your order to the nearest Baptist Book Store, or to the Baptist Sunday School Board, Nashville, Tenn.

THE MEANING OF REVELATION. H. Richard Niebuhr.
Keep abreast of the encouraging trends in Christian thought.

A PREFACE TO CHRISTIAN THEOLOGY. John A. Mackay.
This book will give you a perspective for some fresh thinking.

FROM EGYPT TO THE GOLDEN HORN. George Sergeant.
Dr. Adams says this book deserves wide circulation.

GOD ON THE BOWERY. Charles J. St. John.
You can't afford to be without this book.

OUR PRODIGAL SON CULTURE. Hugh Stevenson Tigner.
Dr. Goerner says this book rings true, digs deep, reaches up.

LIFE'S INTIMATE RELATIONSHIPS. Talmage C. Johnson.
This book will help the reader to help others.

PREACHING FROM THE BIBLE. A. W. Blackwood.
Supplies a real need.

MILTON IN THE PURITAN REVOLUTION. Don M. Wolfe.
A book to be read and kept for ready reference.

THE GREAT CENTURY: EUROPE AND THE UNITED STATES OF AMERICA. Vol. IV in a History of Expansion of Christianity. By Kenneth Scott Lateurette. Harper and Bros. 1941. 516 pages. $3.50.
A book for the MUST list.

CAN A RELIGIOUS DEMOCRACY SURVIVE? By Gaines S. Dobbins. Fleming H. Revell. 1941. 212 pages. $1.50.
A book for the hour. You must have it.

THE BIBLE IN ITS ANCIENT AND ENGLISH VERSIONS. Edited by H. Wheeler Robinson. Oxford University Press. 337 pages. $3.75.
An indispensable, comprehensive book, splendidly presented.